A DISCOURSE Concerning the UNITY OF THE CHURCH.

By *ISAAC BARROW*, D. D.
Late MASTER of *Trinity* College
In *Cambridge*.

Aug. de Bapt. 3.
Non habet Charitatem Dei, qui Ecclesiæ non diligit Unitatem.

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EPHES. 4. 4.

One Body, and one Spirit,

THE *Unity of the Church* is a Point which may seeme somewhat speculative and remote from Practice; but in right Judgements it is otherwise; many Duties depending upon a true notion and consideration of it; so that from ignorance or mistake about it we may incurre divers offences or omissions of Duty; hence in Holy Scripture it is often proposed as a considerable Point, and usefull to Practice.

And if ever the Consideration of it were needfull, it is so now, when the Church is so rent with Dissentions; for our satisfaction and direction about the Questions and Cases debated in Christendome; for on the Explication of it, or the true Resolution wherein it doth consist, the Controversies about *Church-Government*, *Heresie*, *Schisme*, *Liberty of Conscience*,

and by consequence many others do depend; yea indeed all others are by some Parties made to depend thereon.

Saint *Paul*, exhorting the *Ephesians*, his disciples, to the maintenance of Charity and Peace among themselves, doth for inducement to that Practice represent the Unity and Community of those things which jointly did appertaine to them as Christians: the Unity of that *Body* whereof they were members; of that *Spirit* which did animate and act them; of that *Hope* to which they were called; of that *Lord* whom they all did worship and serve; of that *Faith* which they did profess; of that *Baptisme* whereby they were admitted into the same state of Duties, of Rights, of Privileges; of that one *God* and universal *Father*, to whom they had all the same relations.

He beginneth with the *Unity* of the *Body*; that is, of the Christian Church; concerning which Unity, what it is, and wherein it doth consist, I mean now to discourse.

In order to clearing which Point, we must first state what the Church is, of which we discourse; for the word *Church* is ambiguous, having both in Holy Scripture, and common use, divers senses, somewhat different: For,

1. Sometimes any Assembly or Company of Christians is called a Church; as when mention is made of * *the Church in* such *a house*, (whence *Tertullian* † saith, *Where there are three, even Laicks, there is a Church.*)

* Rom. 16. 5. Col. 4. 15. Philem. 2.
† *Ubi tres, Ecclesia est, licèt Laici.* Tertull. *de Exh. Cast.* cap. 7.

2. Sometimes a particular Society of Christians, living in spiritual Communion, and under Discipline; as when, * *the Church at* such *a Town*; † *the Churches of* such *a Province*; ‖ the Churches, all the Churches, are mentioned: According to which notions Saint *Cyprian* * saith, that there is a Church, *where there is a People called to a Priest, and a Flock adhering to their Shepherd*: And so *Ignatius* † saith, that *without the Orders of the Clergy a Church is not called.*

* Act. 8. 1. 14. 27. 15. 11. 1 Cor. 1. 1. Col. 4. 16. 1 Thess. 1. 1. 2 Cor. 1. 1. Apoc. 2. 1, &c. Rom. 16. 1.
† Act. 9. 31. Gal. 1. 2. 1 Cor. 16. 1, 19. 2 Cor. 8. 1. ‖ Rom. 16. 4. 1 Cor. 4. 17. 11. 16. Act. 15. 41. Apoc. 2. 7, 11. * Ἐκκλησία, Act. 14. 23. Plebs Sacerdoti adunata, & Pastori suo Grex adhærens, Cypr. Ep. 69. † Ἐκκλησία ἄνευ τούτων οὐκ καλεῖται, Ignat. ad Trall.

3. A larger Collection of divers particular Societies combined together in order, under direction and influence of a common Government, or of Persons acting in the Publick behalf, is termed a Church: as the Church of *Antioch*, of *Corinth*, of *Jerusalem*, &c. each of which at first probably might consist of divers Congregations, having dependencies of less Towns annexed to them; all being united under the care of the Bishop and Presbytery of those places; but however, soon after the Apostles times, it is certain that such Collections were, and were named Churches.

4. The Society of those who at present or in course of time profess the Faith and Gospel of Christ, and undertake the Evangelical Covenant, in distinction to all other Religions; particularly to that of the *Jews*; which is called the Synagogue. Matt. 16. 18. Eph. 3. 10. Gal. 1. 13. 1 Tim. 3. 15. Act. 12. 1. 2. 47. 20. 28. 1 Cor. 10. 32. 12. 28. 15. 9. 14. 12.

5. The whole body of God's people that is, ever hath been, or ever shall be, from the beginning of the World to the consummation thereof; who having (formally or virtually) believed in Christ and sincerely obeyed God's Laws, shall finally by the meritorious Performances and Sufferings of Christ be saved, is called the Church.

Of these Acceptions the two latter do onely come under present consideration; it being plain that Saint *Paul* doth not speake of any one particular or present Society; but of all at all times who have relation to the same *Lord*, *Faith*, *Hope*, *Sacraments*, &c.

Wherefore, to determine the case between these two, we must observe that to the latter of these (that is, to the Catholick Society of true Believers and faithfull Servants of Christ, diffused through all ages, dispersed through all Countries, whereof part doth sojourn on Earth, part doth reside in Heaven, part is not yet extant; but all whereof is described in the register of Divine Pre-ordination, and shall be recollected at the Resurrection of the Just; that, I say, to this Church) especially all the glorious Titles and excellent Privileges attributed to the Church in Holy Scripture do agree. Ephes. 1. 10.

This is *the body of Christ*, whereof he is *the Head*, and Saviour. Col. 1. 18. 2.

Ephes. 5. 25, 32. Apoc. 19. 7. Matth. 22. 2. 25. 1. This is the Spouse, and Wife of Christ, whereof he is the Bridegroom and Husband.

Matth. 24. 13. 1 Tim. 3. 15. Heb. 3. 5. 1 Pet. 2. 5. Eph. 2. 21. Matth. 16. 18. This is *the House of God*; whereof our Lord is the Master; which is *built upon a rock, so that the gates of hell shall not prevail against it.*

Apoc. 3. 12. 21. 2, 10. Gal. 4. 26. Heb. 12. 22. This is *the City of God, the new, the holy, the heavenly Jerusalem, the Mother of us all.*

Psal. 132. 13. This is the *Sion, which the Lord hath chosen, which he hath desired for his habitation,* where he hath resolved to *place his rest and residence for ever.*

Is. 2. 2. Mic. 4. 1. This is *the mountain of the Lord, seated above all mountains, unto which all Nations shall flow.*

1 Pet. 2. 9. This is *the elect generation, royal Priesthood, holy nation, peculiar people.*

Heb. 12. 23. This is *the general Assembly, and Church of the first-born, who are enrolled in heaven.*

Act. 20. 28. This is *the Church which God hath purchased with his own blood; and, for which Christ hath delivered himself, that he might sanctifie it, and cleanse it, with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, nor any such thing, but that it might be holy and unblemished.*

Eph. 5. 25. To this Church as those high Elogies most properly do appertain, so that Unity which is often attributed to the Church doth peculiarly belong thereto.

1 Cor. 12. 13. Rom. 12. 5. Eph. 4. 16. Col. 2. 19. 1 Cor. 12. 26. This is that *One body, into which we are all baptized by one Spirit;* which is *knit together, and compacted of parts affording mutual aid, and supply to its nourishment and increase;* the members whereof do hold a mutual sympathy and complacence; which is joined to one Head, deriving sense and motion from it;

1 Cor. 12. 13. which is enlivened, and moved by *one Spirit.*

This is that *one spiritual House, reared upon the foundation of the Prophets and Apostles, Jesus Christ being the chief corner stone; in whom all the building fitly framed together groweth into an holy Temple in the Lord.*

Heb. 8. 1. 1 Tim. 3. 15. Matth. 10. 25. This is that *One family of God*, whereof Christ is the Governour: whence good Christians are οἰκεῖοι θεοῦ.

This

This is that one City, or Corporation, enduced with an ample Charter, and noble Privileges, in regard to which S. *Paul* faith we are Συμπολίται τῶν Ἁγίων, (fellow Citizens of the Saints,) and that our πολίτευμα (our civil ſtate and capacity) *is in Heaven*, or that we are Citizens thereof. Heb. 12. 22. Apoc. 3. 12. 21. 2, 10. Eph. 2. 19. Phil. 3. 20.

That one Holy nation, and peculiar People, (the ſpiritual *Iſrael*,) ſubject to the ſame Government and Law, (that which is called the Kingdome of Heaven,) enjoying the ſame Franchiſes and Privileges, following the ſame Cuſtoms and Faſhions; uſing the ſame Converſation and Language; whereof Jeſus Chriſt is the Lord and King. 1 Pet. 2. 9. Ezek. 37. 22.

This is the * *one Flock, under one Shepheard.* * Joh. 10. 16. Ezek. 37. 24. 34. 23.

This is the Society of thoſe, for whom Chriſt did pray, that they might † *be all one.* † Joh. 17. 20. 21.

It is true, that divers of theſe Characters are expreſſed to relate to the Church after Chriſt; but they may be allowed to extend to all the faithfull Servants of God before, who in effect were Chriſtians; being ſaved upon the ſame accompt: and therefore did belong to the ſame Body. *Ex quo colligitur Sanctos, eſſe & ante clariſſa tempora. Aug. in Pſal. 128.* Since men are called Saints, there is a Church upon Earth. *Sancti ante Legem, Sancti ſub Lege, Sancti ſub Gratia, omnes hi perficientes Corpus Domini in membris ſuæ Eccleſiæ conſtituti.* Greg. Mag. *Epiſt.* 4. 24. Saints before the Law, Saints under the Law, Saints under the Goſpel, all theſe make up the Body of Chriſt, and are reckoned among the members of the Church.

To this Church in a more ſpecial and eminent manner all thoſe Titles, and particularly that of *Unity*, are aſcribed; but the ſame alſo in ſome order and meaſure do belong and are attributed to the Univerſal Church ſojourning upon Earth.

For becauſe this viſible Church doth enfold the other, (as one Maſſe doth contain the groſſe Ore and baſe Alloy, as one Floor the Corn and the Chaff, as one Field the Wheat and the Tares, as one Net the choice Fiſh and the refuſe, as one Fold the Sheep and the Goats, as one Tree the living and the dry Branches:) Becauſe this Society is deſigned to be in reality what the other is in appearance, the ſame with the other: Becauſe therefore preſumptively every member of this doth paſs for a member of the other, (the time of diſtinction and ſeparation not being yet come:) *Our great Houſe hath veſſels of honour and diſhonour.* 2 Tim. 2. 20. (Rom. 9. 21.) Matth. 3. 12. 13. 38. 47. Joh. 15. 2. Matth. 13. 30.

Becauſe

Because this in its Profession of Truth, in its Sacrifices of Devotion, in its Practice of Service and Duty to God doth communicate with that: Therefore commonly the Titles and Attributes of the one are imparted to the other.

Rom. 9. 6. 2. 28. Joh. 1. 18. *All*, saith Saint *Paul*, *are not Israel who are of Israel*; nor *is he a Jew, that is one outwardly*; yet in regard to the conjunction of the rest with *the faithfull Israelites*, because of external Consent in the same Profession and conspiring in the same Services, all the Congregation of *Israel* is styled *a holy Nation* and *peculiar People*.

Sicut lilium in medio spinarum, ità proxima mea in medio filiarum.——Unde filias appellat, nisi propter communionem Sacramentorum? Aug. *de Unit. Eccl. cap.* 13. As the Lily among Thornes, so is my Love among the Daughters. ——Why doth he call them Daughters, but for the communion and agreement in Sacraments?

So likewise do the Apostles speak to all Members of the Church as to elect and holy Persons, unto whom all the Priviledges of Christianity do belong; although really Hypocrites and bad men *do not belong to the Church*, nor are *concerned in its Unity*, as Saint *Austin* doth often teach.

Non ad eam pertinent avari, raptores, fœneratores. Videntur esse in Ecclesia, non sunt. Aug. *de Bapt. c. Don. 4. 1. 6. 3. Ecclesiam veram intelligere non audeo nisi in sanctis & justis.* Aug. *de Bapt. 5. 27.* I dare not understand the true Church to be but among holy and righteous men. *Pax autem hujus Unitatis in solis bonis est ——Sicut autem isti qui intus cum gemitu tolerantur, quamvis ad eandem Columbæ unitatem & illam gloriosam Ecclesiam, non habentem maculam aut rugam, aut aliquid ejusmodi non pertineant.* Idem *de Bapt. 3. 18. Nec regenerati spiritualiter in corpus & membra Christi co-ædificentur nisi boni, &c.* Aug. *de Unit. 18. Multi tales sunt in Sacramentorum communione cum Ecclesia, & tamen jam non sunt in Ecclesia.* Idem *de Unit. Eccl. cap. 20.* There are many such who communicate in Sacraments with the Church, and yet they are not in the Church. *Omnes mali spiritualiter à bonis sejuncti sunt. De Bapt. 6. 4.* All evil men are spiritually severed from the good.

Ἐκκλησίαν κατὰ τὸ ἀθροίζεσθαι τὴν ἐκλεκτῶν. Clem. Alex. *Str. 7. p. 514. I call the Church the Congregation of the Elect.*

The places therefore of Scripture which do represent the Church one, as unquestionably they belong (in their principal notion and intent) to the true universal Church, (called the Church mystical and invisible;) so may they by analogy and participation be understood to concern the visible Church Catholick here in Earth, which professeth Faith in Christ, and Obedience to his Laws.

And of this Church (under due reference to the other) the question is, Wherein the Unity of it doth consist, or upon what grounds it is called one? being that it compriseth in it self so many Persons, Societies, and Nations.

For

For resolution of which Question, we may consider, that a Community of men may be termed one upon several Accompts and Grounds; as,

For specifical Unity of nature, or as *Unum genus*; so are all men one by participation of common rationality; τὸ Ἀνθρώπινον, *Humanum genus.*

For Cognation of bloud; as, *Gens una*; so are all *Jews*, however living dispersedly over the World, reckoned one Nation, or People; so all Kinsmen do constitute one Family: and thus also all Men, as made of one Bloud, are one People.

For Commerce of language; so *Italians*, and *Germans*, are esteemed one People, although living under different Laws and Governments.

For Consent in opinion, or Conformity in manners and practices; as, Men of the same Sect in Religon or Philosophy, of the same Profession, Faculty, Trade: so *Jews*, *Mahometans*, *Arians*; so *Orators*, *Grammarians*, *Logicians*; so *Divines*, *Lawyers*, *Physicians*, *Merchants*, *Artizans*, *Rusticks*, &c.

For Affection of mind, or Compacts of good-will; or for Links of peace and amicable correspondence; in order to mutual interest and aid; as, Friends and Confederates.

For being ranged in order under one Law and Rule; as, those who live under one Monarchy, or in one Commonwealth; as the people in *England*, *Spain*, *France*; in *Venice*, *Genoa*, *Holland*, &c.

Upon such Grounds of Unity or Union a Society of men is denominated One; and, upon divers such accompts, it is plain that the Catholick Church may be said to be One. For,

I. It is evident, that the Church is One by Consent in faith and opinion concerning all principal matters of Doctrine, especially in those which have considerable influence upon the Practice of Piety toward God, Righteousness toward men, and Sobriety of Conversation; to *teach us which the Grace of God did appear.* *My sheep hear my voice*, Joh. 10. 27, 16. Tit. 2. 12.

As he that should in any principal Doctrine differ from *Plato* (denying the *Immortality of the Soul*, the *Providence of God*, the *natural difference of Good and Evil*,) would not be a *Platonist*; so he that dissenteth from any Doctrine of importance, manifestly taught by Christ, doth renounce Christianity. *Regula fidei sola immobilis & irreformabilis*— Tert. *de Virg. vel.* 1.

All Chriſtians are *delivered into one forme of doctrine*; to which they muſt ſtiffly and ſteadfaſtly adhere, *keeping the* Depoſitum *committed to them*: They muſt *ſtrive together for the faith of the Goſpel*; and, *earneſtly contend for the faith which was once delivered to the Saints*: They muſt *hold faſt the forme of ſound words—in faith and love which is in Chriſt Jeſus*; that *great ſalvation, which at firſt began to be ſpoken by the Lord, and was confirmed unto them by his hearers, God alſo bearing them witneſs with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will.*

Rom. 6. 17. Col. 2. 7. Heb. 3. 6. 13. 9. 1 Cor. 15. 58. Eph. 4. 14.

Phil. 1. 27. Jud. 3. 2 Tim. 1. 13. Heb. 2. 3.

Τὸ ἓν καὶ αὐτὸ φρονεῖν.

They are bound *to mind*, or think, *one and the ſame thing; to ſtand faſt in one ſpirit with one mind; to walk by the ſame rule; to be joined together in the ſame mind, and in the ſame judgment; with one mind and mouth to glorifie God the Father of our Lord Jeſus Chriſt.*

Phil. 2. 2. 2 Cor. 13. 11. Phil. 1. 27. Phil 3. 16. 1 Cor. 1. 10. Rom. 15. 6.

Ἀφίστασθαι.

They are obliged to diſclaim Conſortſhip with the Gain-ſayers of this Doctrine; *to ſtand off from thoſe who do* ὑγιαίνειν, or who *do not conſent to the wholeſome Words—of our Lord Jeſus Chriſt, and to the Doctrine which is according to Godlineſs; to marke thoſe who make diviſions and ſcandals beſide the Doctrine which Chriſtians had learnt, and to decline from them*: To *reject* hereticks: To *beware of falſe prophets, of ſeducers; of thoſe who ſpeak perverſe things to draw diſciples after them*: To *pronounce* Anathema *upon whoever ſhall preach any other doctrine.*

1 Tim. 6. 4. 2 Theſſ. 3. 16. Rom. 16. 17. Tit. 3. 10. Matth. 7. 15. 24. 11. Act. 20. 29, 30. 2 Pet. 2. 1. Eph. 4. 14. Gal. 1. 8.

3. 28. (26.) Thus are all Chriſtians *one in Chriſt Jeſus*: thus are they (as *Tertullian* ſpeaketh) *conſiderated in the ſociety of a Sacrament*, or of one Profeſſion.

De ſocietate Sacramenti conſideranter. Tertull. *in* Marc. 4. 5.

This preaching and this faith the Church having received, though diſperſed over the world, doth carefully hold, as inhabiting one houſe; and alike believeth theſe things as if it had one ſoul, and the ſame heart, and conſonantly doth preach, and teach, and deliver theſe things, as if it had but one mouth.—

Τοῦτο τὸ κήρυγμα παρειληφυῖα, καὶ ταύτην τὴν πίστιν ἡ Ἐκκλησία καθάπερ ἓν ὅλῳ τῷ κόσμῳ διαπαρικῆσα ἐπιμελῶς φυλάσσει· ὡς ἕνα οἶκον οἰκοῦσα· καὶ ὁμοίως πιστεύει τούτοις ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν· καὶ συμφώνως ταῦτα κηρύσσει καὶ διδάσκει, καὶ παραδίδωσι, ὡς ἓν στόμα κεκτημένη. Iren. 1. 3. (apud Epiph. *har.* 31.)

As

As for Kings, though their Kingdoms be divided, yet be equally expects from every one of them one dispensation, and one and the same sacrifice of a true Confession and Praise. So that, though there may seem to be a diversity of temporal ordinances, yet an Unity and Agreement in the right Faith may be held and maintained among them.

Reges — Quorum etsi diversa sunt regna, æqualiter tamen de singulis dispensationem exigit, unámque de cis vera de se confessionis hostiam laudis exspectat — ut etsi dispositionum temporalium videantur esse diversitas, circa ejus fidei rectitudinem unitatis consonantia teneatur. (*P.* Leo 2. *Epist.* 5. *ad* Ervigium *R.* Hisp.

In regard to this Union in Faith peculiarly the body of Christians, adhering to it, was called the Catholick Church, from which all those were esteemed *ipso facto* to be cut off and separated who in any point deserted that Faith; *such a one* (saith Saint *Paul*) ἐξέστραπται, *is turned aside*, or hath left the Christian way of life. He in reality is no Christian, nor is to be avowed or treated as such, but is to be disclaimed, rejected and shunned.

Ἐξέστραπται ὁ τοιοῦτος, Tit. 3. 10. Rom. 16. 17. 2 Joh. 10.

He (saith Saint *Cyprian*) *cannot seem a Christian, who doth not persist in the Unity of Christ's Gospel and Faith.*

Nec Christianus videri potest, qui non permanet in Evangelii ejus & fidei veritate. Cypr. *de Unit. Eccl.*

If (saith *Tertullian*) *a man be a Heretick, he cannot be a Christian.*

Si Hæretici sunt, Christiani esse non possunt. Tert. *de Præscr. c.* 37.

Whence *Hegesippus* saith of the old Hereticks, that they did *divide the Unity of the Church by pernicious speeches against God, and his Christ.*

Οἵτινες διέσειον τὴν ἕνωσιν τῆς Ἐκκλησίας φθοερμοῖσι λόγοις κατὰ τοῦ Θεοῦ, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. Euseb. *Hist.* 4. 22.

The Vertue (said the Pastor *Hermes*, cited by *Clemens Alexan.*) *which doth keepe the Church together, is Faith.*

Ἡ ζωὴ χυτὴ τῆς Ἐκκλησίας ἐστὶν ἡ πίστις ἐστι. Herm. *apud* Clem. *Strom.* 2. p. 281.

So the Fathers of the Sixth Council tell the Emperour that *they were members one of another, and did constitute the one body of Christ by consent in opinion with him, and one another; and by faith.*

Μέλη ἀλλήλων ὄντων ἡμῶν, καὶ τὸ ἓν σῶμα ζωποιούντων Χριστοῦ διὰ τῆς πρὸς αὐτὸν καὶ ἀλλήλους ὁμοφρόνως καὶ πίστεως. *Conc. VI. Act.* 18. p. 271.

We ought in all things to hold the Unity of the Catholick Church; and not to yield in any thing to the enemies of faith and truth.

Per omnia debemus Ecclesiæ Catholicæ Unitatem tenere, nec in aliquo fidei & veritatis hostibus cedere. Cypr. *Ep.* 71. (*ad* Quint. *de* Steph. *P.*)

Utriusque partis terrarum fides ista una est, quia & fides ista Christiana est. Aug. c. Jul. 1. 2. (p. 203. 2.)

In each part of the world this faith is one, because this is the Christian faith.

Negat Christum, qui non omnia quæ Christi sunt confitetur. Ambr. in Luc. lib. 6. cap. 9. p. 90. (Vid. p. 85.)

He denies Christ, who confesses not all things that are Christ's.

Hence in common practice, whoever did appear to differ from the common faith, was rejected as an Apostate from Christianity, and unworthy the communion of other Christians.

Alia sunt in quibus inter se aliquando etiam doctissimi atque optimi regulæ Catholicæ defensores, salvâ fidei compage non consonant, &c. Aug. c. Jul. 1. 2. p. 205.

There are Points of less moment, more obscurely delivered——in which Christians without breach of Unity may dissent, about which they may dispute, in which they may err—without breach of Unity, or prejudice to Charity.

The Faith of Christians did at first consist in few Points, those which were professed in Baptisme, whereof we have divers *Summaries* in the Ancients—by analogy whereto all other Propositions were expounded, and according to agreement whereto sound Doctrines were distinguished from false: so that he was accompted orthodox who did not violate them——

Iren. 1. 2.

Sic autem qui regulam veritatis immobilem apud se habet quam per Baptismum accepit, hæc quidem quæ sunt ex Scripturis nomina & dictiones & parabolas cognoscet, &c. Iren. 1. 1. vid. Gr. (p. 4.)

So he that holds that immovable Rule of truth which he received at his Baptism, will know the words and sayings and parables which are taken out of the Scriptures, &c.

II. It is evident, that all Christians are united by the bands of mutual Charity and good-will.

They are all bound to wish one another well, to have a complacence in the good, and a compassion of the evils incident to each other, to discharge all offices of kindness, succour, consolation to each other.

This is the command of Christ to all; (*This is my commandment*, saith he, *That ye love one another*;) This is the common badge by which his Disciples are discerned and distinguished, *Hereby* (saith he) *shall all men know that ye are my disciples, if ye love one another*: They must have *the same love*: They must *love as brethren, be compassionate, pitifull, courteous each to other*: They must *bear one anothers burthens*;

Joh. 15. 12. 1 Joh. 3. 11. 1 Thess. 4. 9. Joh. 13. 35. Phil. 2. 2. 1 Pet. 3. 8.

burthens; and, *especially*, *as they have opportunity*, *doe good* Gal. 6. 2, 10.
to the houshold of faith. If one member suffer, *all the mem-* 1 Cor. 12. 26.
bers must suffer with it; *and if one member be honoured*, *all the members must rejoice. The multitude of them who believe* Act. 4. 32.
must be (like that in the *Acts*) *of one heart*, *and of one soul.* Eph. 5. 2.
They must *walk in love*, and *doe all things in love.* 1 Cor. 16. 14.

Whoever therefore doth highly offend against Charity, maligning or mischiefing his brethren, doth thereby separate himself from Christ's body, and cease to be a Christian.

They that are enemies to brotherly charity, *whether they are openly out of the Church*, *or seem to be within*, *they are Pseudo-christians and Anti-christs.—— When they seem to be within the Church, they are separated from that invisible conjunction of Charity*, *Whence S.* John, *They went out from us*, *but were not of us. He saith not*, *that by their going out they were made aliens*, *but because they were aliens*, *therefore he declareth that they went out.*

Hujus autem fraternæ charitatis inimici sive apertè foris sint, sive intùs esse videantur, Pseudo-christiani sunt & Anti-christi. Aug. *de Bapt.* 3. 19. —*Cùm intùs videntur; ab illa invisibili charitatis compage separati sunt; Unde* Johannes, (1 Joh. 2. 19.) *Ex nobis exierunt, sed non erant ex nobis.—— Non ait quod exeundo alieni facti sunt, sed quod alieni erant, propter hoc eos exisse declaravit.* Ibid.

Wherefore the most notorius violations of Charity being the causing of dissentions and factions in the Church, the causeless separation from any Church, the unjust condemnation of Churches——Whoever was guilty of any such unchristian behaviour was rejected by the Fathers, and held to be no Christian. Such were the *Novatians*, the *Donatists*, the *Meletians*, the *Luciferians*——, and other Schismaticks.

For what can be more acceptable and pleasant then to see those who are severed and scattered into so many places, yet knit and joined together in the bond and union of charity as harmonious members of the body of Christ.

Τί γὰρ ἂν ἡδύτερον γένοιτο, ἢ τὸν τοσοῦτον τῶν πλήθει τῶν τόπων διειλημμένα τῇ διὰ τὴν ἀγάπην ἑνώσει καθορᾶν εἰς μίαν μελῶν ἁρμονίαν ἐν σώματι Χριστοῦ συνιόντα. Bas. *Ep.* 220.

In old time —— when the Church of God flourished, *being rooted in the same faith*, *united in love: there being as it were one conspiracy or league of different members in one body.*

Ἐπὶ τῶν ἀρχαίων καιρῶν——ἀνθεῖ πάντων αἱ Ἐκκλησίαι τῷ Θεῷ ἐῤῥιζώμεναι τῇ πίστει, ἡνωμέναι τῇ ἀγάπῃ· ὥσπερ ἐν ἑνὶ σώματι μιᾶς συμπνοίας διαφόρων μελῶν ὑπαρχόντων. Bas. *Ep.* 338.

Ἡ γὰρ Πνεύματος ϛωάφεια ἑνώσεως φύσιν ἔχειν, τὴν ἡμῶν τε καὶ ὑμῶν ἀγάπην ὑμῖν πιστεύομεν. Bas. Epist. 182.

For the communion of the Spirit is wont to knit and unite mens minds, which conjunction we believe to be between us and your charitable affection.

Qui ergò compage Charitatis incorporati sunt ædificio super petram constituto, &c. Aug. *de Unit. cap.* 18.

They therefore who by the bond of Charity are incorporated into the building settled upon the rock,

Membra verò Christi per unitatis charitatem sibi copulantur, & per eandem capiti suo cohærent, quod est Christus. Aug. *de Unit. cap.* 2.

But the members of Christ are joined together by the charity of union, and by the same cleave close to their head, which is Christ.

Omnes Sancti sibi charitate cohærent.— Aug. *de Bapt.* 6. 3.

III. All Christians are united by spiritual cognation and alliance; as being all *regenerated by the same incorruptible seed*, being alike *born, not of bloud, nor of the will of the flesh, nor of the will of man, but of God*; whence, as *the sons of God*, and *brethren of Christ*, they become brethren one to another; so that it is a peculiar title or appellation of Christians, *the brethren* signifying all Christian people; and *a brother* being the same with a Christian professor.

1 Pet. 1. 23. Jam. 1. 18. Joh. 1. 14. Gal. 3. 26. Joh. 1. 12. Heb. 2. 10, 11. 1 Cor. 7. 15. 5. 11. Rom. 14. 10. &c.

IV. The whole Christian Church is one by its incorporation into the mystical body of Christ; or as fellow-subjects of that spiritual, heavenly Kingdome, whereof Christ is the sovereign Head and Governour; whence they are governed by the same Laws, are obliged by the same Institutions and Sanctions; they partake of the same privileges, and are entitled to the same Promises, and encouraged by the same Rewards; (*being called in one hope of their calling.*)

They are under a Covenant of Allegiance.

Eph. 4. 4.

So they make up one spiritual Corporation, or Republick, whereof Christ is the Sovereign Lord.

Ὁ γὰρ αὐτὸς Κύριος πάντων. Rom. 10. 12.

Though the place disjoyn them, yet the Lord joins them together, being their common Lord, &c.

Εἰ γὰρ ὁ τόπος χωρίζει, ἀλλ' ὁ Κύριος αὐτοὺς ϛωάπτει κοινὸς ὢν, &c. Chrys. *in* 1 Cor. *Orat.* 1. *Vid.*

Hence an habit of Disobedience doth sever a man from this Body; for, *not every one that saith, Lord, Lord, shall enter into the Kingdome of Heaven*, or continue therein. Every such person who *denieth God in works* is a Rebell, an Outlaw,

Matth. 7. 21. Tit. 1. 16.

law, renouncing his Allegiance, forfeiting his Title to God's protection and favour.

He is not *a sheep* of Christ, because he doth not * *hear his voice.* *Qui eum non sequitur, quomodo se ovem ejus dicere audebit?* Aug. *de Unit. Eccl. cap.* 10. * Joh. 10. 27.

He is separated from the Body, by not *holding the Head.* Col. 2. 19.

'Tis a lie, to call one's self a Christian, and not to doe the works of Christ. *Mendacium est, Christianum se dicere, & opera Christi non facere.* Ambr.

He that does not the work of a Christian name, seems not to be a Christian. *Qui Christiani nominis opus non agit, Christianus non esse videtur.* Salv. *de Gub. D.* 4.

When in stead of the works themselves he begins to oppose even the most apparent truth, whereby he is reproved, then he is cut off (from the Body, or the Church.) *——Cùm proipsis operibus etiam veritati apertissimæ, quâ redarguitur, resistere cœperit, tunc præciditur.* Aug. *de Unit. Eccl. cap.* 20.

Hence Saint *Austin* often denieth wicked persons to be in the Church, or to appertain unto its Unity. *Vid. suprà.*

For when there is one and the same Lord, that dwelleth in us, he every where joines and couples those that are his with the bond of Unity. *Nam quum Dominus unus atque idem sit, qui habitat in nobis, conjungit ubique & copulat suos vinculo Unitatis.* Firmil. *apud* Cypr. *Ep.* 75.

V. All Christians are linked together in peaceable concord and confederacy; so that they are bound to live in good correspondence; to communicate in works of Piety and Devotion; to defend and promote the common interest of their Profession.

Upon the entrance of the Gospel by our Lord's Incarnation, it was by a celestial Herald proclaimed, *Peace on earth, and good will among men.* Luc. 2. 14. It was our Lord's office * *to preach Peace.* * Act. 10. 36. It was a principal end and effect of his Death † *to reconcile all men, and to destroy enmity.* Eph. 2. 17. † Col. 1. 20. He specially charged his Disciples, εἰρηνεύειν ἐν ἀλλήλοις, *to maintain Peace one with another.* Eph. 2. 14. Marc. 9. 50. It was his Will at parting with them, *Peace I leave with you.* Joh. 14. 27.

The Apostles frequently do enjoin to *pursue Peace with all them who call upon the Lord with a pure heart;* 2 Tim. 2. 22. to follow the things *which make for Peace and edification mutual;* Rom. 14. 19. *to keep the Unity of the Spirit in the Bond of Peace.* Eph. 4. 3.

It was in the Prophecies concerning the Evangelical state declared, that under it, *The Wolfe should dwell with the Lamb,* Isai. 11. 6.

and

Iſai. 65. 25. 2. 4. 66. 12. Iſai. 2. 4. *They ſhall learn war no more.*

and the Leopard ſhall lie down with the Kid, and the ſucking Child ſhould play on the hole of the Aſpe; that is, that men of all tempers, and conditions, by virtue of this Inſtitution, ſhould be diſpoſed to live innocently, quietly, and lovingly together; ſo that they ſhould *not hurt or deſtroy in all God's holy mountain*; for that would be a Duty incumbent on the Diſciples of this Inſtitution, which all good Chriſtians would obſerve.

The Evangelical Covenant, as it doth ally us to God, ſo it doth confederate us together: The Sacraments of this Covenant are alſo ſymbols of Peace and Amity between thoſe who undertake it. Of *Baptiſme* it is ſaid, *that ſo many of you as have been baptized into Chriſt have put on Chriſt*, and thence, Gal. 3. 27, 28. *Ye are all one in Chriſt Jeſus——All in one Spirit have been baptized into one Body.* 1 Cor. 12. 13. And in the *Euchariſt*, by partaking of one individual Food, they are tranſmuted into one Body and Subſtance; 1 Cor. 10. 7. *We* (ſaith Saint *Paul*) *being many are one bread, one body; for all of us do partake of one bread.*

Quo & ipſo Sacramento populus noſter adunatus oſtenditur: ut quemadmodum grana multa in unum collecta, & commolita, & commixta panem unum faciunt; ſic in Chriſto, qui eſt panis cæleſtis, unum ſciamus eſſe corpus, cui conjunctus ſit noſter numerus & adunatus. Cyp. *Ep.* 63.

Nobis & Eccleſia una, & mens juncta, & individua concordia. Cypr. *Ep.* 57.

Catholicæ Eccleſiæ pacem concordiæ unitate teneamus. Ep. 45.

Manente concordiæ vinculo, & perſeverante Catholicæ Eccleſiæ individuo Sacramento, &c. Ep. 52. (*ad* Anton. *p.* 96.)

Qui ergò nec unitatem Spiritûs, nec conjunctionem Pacis obſervat, & ſe ab Eccleſiæ vinculo, atque à Sacerdotum collegio ſeparat, Epiſcopi nec poteſtatem poteſt habere, nec honorem, &c. Ibid. *p.* 97.

By which Sacraments alſo our people appears to be united: for as many grains collected, and ground, and mingled together make one bread; ſo in Chriſt, who is the bread of heaven, we may know our ſelves to be one body, that our company or number be conjoined and united together.

With us there is both one Church, and one mind, and undivided concord.

Let us hold the peace of the Catholick Church in the unity of concord.

The bond of concord remaining, and the individual Sacrament of the Catholick Church continuing, &c.

He therefore that keeps neither the unity of the Spirit, nor the conjunction of Peace, and ſeparates himſelf from the bond of the Church, and the college (or ſociety) of Prieſts, can have neither the power of a Biſhop, nor the honour.

Thus in general. But particularly, All Chriſtians ſhould aſſiſt one another in the common Defence of Truth, Piety, and Peace, when they are aſſaulted, in the Propagation of the Faith,

Faith, and Enlargement of the Church; which is συναθλεῖν τῇ πίστει τοῦ εὐαγγελίου, *to contend together for the faith of the Gospel*; *to be good ſouldiers of Chriſt*; *warring the good warfare*;——*striving for the Faith once delivered to the Saints.* Phil. 1. 17. 1 Tim. 1. 18. 6. 12. 2 Tim. 4. 7. Jud. 3.

Hence if any where any Hereſie or bad doctrine ſhould ariſe, all Chriſtians ſhould be ready to declare againſt it; that it may not infect, or ſpread a doubt ariſing, as in the caſe of celebrating *Eaſter*; *They all, with one conſent, declared by letters the Decree of the Church to all every where.*

Πάντες τε μιᾷ γνώμῃ δι' ἐπιστολῶν Ἐκκλησιαστικὸν δόγμα τοῖς πανταχόσε διετύπωτο. Euſeb. 5. 23. Cypr. *Ep.* 67.

Eſpecially the Paſtors of the Churches are obliged with conſent to oppoſe it.

While we laboured here and withſtood the force of envy with the whole ſtrength of our faith, your Speech aſſiſted us very much.

Laborantes hic nos & contra invidiæ impetum totis fidei viribus reſiſtentes, multùm Sermo veſter adjuvit, &c. Cypr. *Ep.* 23.

Thus did the Biſhops of ſeveral Churches meet to ſuppreſs the Hereſie of *P. Samoſatenus.*

This was the ground of moſt Synods.

So they who afterward in all places and ſeveral ways were gathered together againſt the innovations of Hereticks gave their common opinion in behalf of the faith, as being of one mind: what they had approved among themſelves in a brotherly way, that they clearly transferred to thoſe who were abſent: and they who at the Council of Sardis had earneſtly contended againſt the remainders of Arius ſent their judgement to thoſe of the Eaſtern Churches: and they who had then diſcovered the infection of Apolinarius, made their opinions known to the Weſtern.

Οὗτοι οἱ μὲν ταῦτα πανταχῇ συνιόντες ὑπὸ τῶν τῆς Αἱρέσεων ἀδελφικῶς καινίσμασι κοινὴν εἰς σύμψηφον ὑπὲρ τῆς πίστεως ἔνεγκον· ἅπερ ἀλλήλοις ἐδοκίμασαν, ταῦτα τρανῶς τοῖς ἀπὼν διαπεμψάμενοι· οἱ δὲ ἐν Σαρδικῇ τὰ τῆς Ἀρείου λοιπὰ ἀγωνισάμενοι τοῖς ἐν ἀνατολῇ τὸ κοινὸν ἐξέπεμπον· οἱ δ' εὐθὺς τὸ Ἀπολιναρείου λύμης φωρασθέντες, τοῖς ἐν δύσει τὸ ἔγνωσμένον. *Syn.* Chalced. *ad Imper. Conc.* Chal. *pars* 3. *p.* 468.

If any Diſſention or Faction doth ariſe in any Church, other Churches, upon notice thereof, ſhould yield their aid to quench and ſuppreſs it; countenancing the peaceable, checking and diſavowing the factious.

Thus did Saint *Cyprian* help to diſcountenance and quaſh the *Novatian* Schiſme. *Vid. Ep.* 42. (*ad* Cornel.) *pag.* 77.

Thus when the *Oriental* Churches did labour under the *A-*

rian Faction, and Diſſentions between the *Catholicks*, Saint *Baſil* (with other Orthodox Biſhops conſorting with him) did write to the *Weſtern* Biſhops (of *Italy* and *France*) to yield their ſuccour.

Hoc enim vel maximè, frater, laboramus, & laborare debemus, ut Unitatem à Domino, & per Apoſtolos nobis ſucceſſoribus traditam, quantum poſſumus, obtinere curemus; & quod in nobis eſt, &c. Cypr. *Ep.* 42. *p.* 78.

For this, my brother, we muſt earneſtly endeavour, and ought to endeavour, to have a care, as much as in us lies, to hold the Unity delivered to us from the Lord, and by the Apoſtles, whoſe ſucceſſors we are; and what lies in us, &c.

All Chriſtians ſhould be ready, when opportunity doth invite, to admit one another to conjunction in offices of Piety and Charity; in Prayer, in communion of the Euchariſt, in brotherly converſation, and pious conference for edification or advice.

Ep. 398.

Ὥστε ὁ τὰ παρ' ἡμᾶς κοινωνίαν ὑποδεδράκων μὴ λανθανέτω ὑμᾶς τὴν ἀκεβείαν πᾶσιν ἑαυτὸν τῆς Ἐκκλησίας ἀπορρήγνυς. Baſ. *Ep.* 75.

So that he who flies and avoids communion with us, you in your prudence may know, that ſuch a man breaks himſelf off from the whole Church.

Saint *Chryſoſtome* doth complain of *Epiphanius*;

Εἶτα τὰ μεγάλης καὶ θεοφιλοῦς Κωνσταντινουπόλεως ἐπιβὰς οὐκ εἰς Ἐκκλησίαν ἐξῆλθε καὶ τὸ εἰωθὸς, καὶ τὰ ἄνωθεν κεχαράκωτα θεσμὸν οὐκ ἠμείψατο, οὐ λόγου μεθέδωκεν, οὐκ εὐχῆς, οὐ κοινωνίας, ἀλλ' ἀπορρὰς τὰ πολλὰ, &c. Chryſ. *ad* Innoc. *P.* (*Ep.* 122.)

Then when he came to the great and holy City Conſtantinople, he came not out into the Congregation according to cuſtome and the ancient manner, he joined not himſelf with us, nor communicated with us in the Word, and Prayer, and the Holy Communion, &c.

So *Polycarp*, being at *Rome*, did communicate with P. *Anicetus*.

Ἐν τῇ Ἐκκλησίᾳ παρεχώρησεν ὁ Ἀνίκητος τὴν Εὐχαριστίαν τῷ Πολυκάρπῳ, καὶ ἐντεῦθεν ἀλλήλοις, Euſeb. 5. 24.

Cod. Afr. Can. 101. If Diſſention ariſe between divers Churches, another may interpoſe to reconcile them; as did the Church of *Carthage*, between that of *Rome* and *Alexandria*.

Cod. Afr. Can. 123. If any Biſhop were exceedingly negligent in the diſcharge of his Office, (to the common dammage of Truth and Piety,) his neighbour Biſhops might admoniſh him thereto; and, if he ſhould not reform, might deprive him of Communion.

All Chriſtians ſhould hold friendly correſpondence, as occaſion doth ſerve, and as it is uſefull, to ſignifie conſent in Faith,

Faith, to recommend Persons, to foster Charity, to convey Succour and Advice, to performe all good offices of Amity and Peace.

Siricius who is our companion, and fellow labourer, with whom the whole world by the mutual commerce of canonical or communicatory Letters agree together with us in one common Society.

Damaso Siricius hodie, qui noster est socius, cum quo nobis totus orbis commercio formatarum in una communionis societate concordant. Opt. *lib.* 2. *p.* 40.

The Catholick Church being one body, 'tis consequent thereto, that we write and signifie one to another, &c.

Ἐπεὶ σώματός ἐσμεν ἑνὸς ἡ καθολικὴ Ἐκκλησία ἀνάγκη δὲ γράφειν ἡμᾶς καὶ σημαίνειν ἀλλήλοις, &c. Alex. Alex. Socr. 1. 6. Theod.

In cases of doubt or difficulty one Church should have recourse to others for Advice; and any Church should yield it.

Both common charity and reason requires, most dear brethren, that we conceal nothing from your knowledge of those things which are done among us, that so there may be common advice taken by us concerning the most usefull way of ordering Ecclesiastical affairs.

Et dilectio communis & ratio exposcit, fratres charissimi, nihil conscientiæ vestræ subtrahere de his quæ apud nos geruntur, ut sit nobis circa utilitatem Ecclesiasticæ administrationis commune consilium. Cyp. *Ep.* 29. *(ad Cler. Rom.)*

One Church should acquaint others of any extraordinary transaction concerning the common Faith or Discipline; requesting their approbation and countenance.

The practice of this we see frequently in Saint *Cyprian*'s Epistles; particularly in Epist. 4, 15, 23, 29, 30, 42, 48. *(P. Corn.)*

Thus did the *Eastern* Churches give accompt to all other Churches of their proceedings against *P. Samosatenus.* Euseb. 7. 30.

Which letters are sent all the world over, and brought to the notice of all the Churches and of all the Brethren.

Quæ literæ per totum mundum missæ sunt, & in notitiam Ecclesiis omnibus & universis fratribus perlatæ sunt. Cypr. *Ep.* 52. *(ad* Anton. *p.* 92. *)*

Scripsimus ad Cornelium collegam nostrum, &c. Ibid.

When any Church or any Pastor was oppressed or injured, he might have recourse to other Churches for their assistance in order to relief.

Let him who is cast out have power to apply himself to the neighbouring Bishoops, that his cause may be carefully heard and discussed.

Habeat potestatem is qui abjectus est, ut Episcopos finitimos interpellet, & causa ejus audiatur ac diligenter tractetur, &c. Conc. Sard. *Can.* 17. *Vide Cod. Afr. Can.* 125.

Thus did *Athanaſius* (being overborn and expelled from his See by the *Arian* faction) goe for refuge to the Church of *Rome*. S. *Chryſoſtome* had recourſe to the Biſhop of *Rome*, and to thoſe of the *Weſt*, as alſo to the Biſhop of *Antioch*.

VI. Now, becauſe in the tranſacting of theſe things, the Paſtors have the chief hand, and act in behalf of the Churches which they inſpect, therefore is the Church united alſo by their conſent in Doctrine, their agreement in Peace, their maintaining entercourſe, their concurrence to preſerve Truth and Charity.

Omnes nos decet pro corpore totius Eccleſiæ, cujus per varias quaſque Provincias membra digeſta ſunt, excubare. Cyp. *Ep.* 30. (*Cler.* Rom. *ad* Cypr. *P.*)

We ought all to be vigilant and careſull for the body of the whole Church, where members are diſperſed through many ſeveral Provinces.

Quod ſervis Dei, & maximè Sacerdotibus. Cypr. *Ep.* 42. (*ad* Cornel.)

Idcirco copioſum corpus eſt Sacerdotum, &c. Cypr. *Ep.* 67. (*p.* 161.)

Quando Eccleſia, quæ Catholica una eſt, ſciſſa non ſit, neque diviſa, ſed ſit utique connexa, & cohærentium ſibi invicem Sacerdotum glutino copulata. Cypr. *Ep.* 69.

Seeing the Church, which is one and Catholick, is not rent nor divided, but truly knit and united together by the bond of Prieſts united one to another.

Hoc verecundiæ & diſciplinæ & vitæ ipſi omnium convenit——ut Epiſcopi plures in unum convenientes——diſponere omnia conſilii communis religione poſſimus. Cypr. *Ep.* 14. (*Clero ſuo.*)

This agrees with the modeſty and diſcipline and the very life of all, that many of the Biſhops meeting together might order all things in a religious way by common advice.

Ut cum pace à Domino nobis data plures Præpoſiti convenire in unum cœperimus, communicato etiam vobiſcum conſilio diſponere ſingula & reformare poſſimus. Cypr. *Ep.* 15. (*Clero* Rom.)

That, ſince it having pleaſed God to grant us peace, we begin to have greater meetings of Biſhops, we may alſo by your advice order and reforme every thing.

Quod ut ſimul cum cæteris Collegis noſtris ſtabiliter ac firmiter adminiſtremus, atque ut catholicæ Eccleſiæ pacem concordiæ unanimitate teneamus, perficiet divina dignatio. Cypr. *Ep.* 45. (*ad* Cornel.)

Which that, with the reſt of our Colleagues, we may ſtedfaſtly and firmly adminiſter; and that we may keep the peace of the Church, in the unanimity of concord, the divine favour will vouchſafe to accompliſh.

Copioſus Epiſcoporum numerus——in unum convenimus. Cypr. *Epiſt.* 52. (*ad* Anton.)

A great number of Biſhops——we met together.

Biſhops,

Biſhops being choſen did acquaint other Biſhops with it; *It was ſufficient* (ſaith Saint *Cyprian* to *Cornelius*) *that you ſhould by your Letters acquaint us that you were made a Biſhop.*

Satis erat, ut tu te Epiſcopum factum Literis nunciares. Cyprian. *ad* Cornel. (*Epiſt.* 42.)

Declare plainly to us who is ſubſtituted at Arles in the room of Marcian, that we may know to whom we ſhould direct our brethren, and to whom we ſhould write.

Significa planè nobis quis in locum Marciani Arelate fuerit ſubſtitutus, ut ſciamus ad quem fratres noſtros dirigere, & cui ſcribere debeamus. Cypr. *Ep.* 67. *ad* Steph. *P.*

All Churches were to ratifie the Elections of Biſhops duely made by others, and to communicate with thoſe. And likewiſe to comply with all reaſonable Acts for Communion.

Cypr. *Ep.* 41, 42, 52. (*pag.* 93.) Theod. 5. 9. Euſeb. *de* P. Samoſ.

To preſerve this Peace and Correſpondence, it was a Law and Cuſtome, that no Church ſhould admit to Communion thoſe which were excommunicated by another; or who did ſchiſmatically divide.

We are all believed to have done the ſame thing, whereby we are found to be all of us aſſociated and joined together by the ſame agreement in cenſure and diſcipline.

Idem enim omnes credimur operati, in quo deprehendimur eadem omnes cenſura, & diſciplinæ conſenſione ſociati. Cler. Rom. *ad* Cypr. *Epiſt.* 31.

The Decrees of Biſhops were ſent to be ſubſcribed.

Vide Conc. Sard. *P.* Leonis *II. Ep.* 2. (*ad* Hiſp. *Epiſc.*) *N. B. p.* 385. (*Tom.* 5.) *P.* Bened. *II. Ep.* 16. (*pag.* 404.)

VII. All Chriſtian Churches are one by a ſpecifical Unity of Diſcipline, reſembling one another in Eccleſiaſtical adminiſtrations, which are regulated by the indiſpenſible Sanctions and Inſtitutions of their Sovereigne.

They are all bound to uſe the ſame Sacraments, according to the forms appointed by our Lord, not admitting any ſubſtantial alteration.

They muſt uphold that ſort of Order, Government, and Miniſtery in all its ſubſtantial parts, which God did *appoint* in the Church, or *give thereto*, as S. *Paul* expreſſeth it; it being a temerarious and dangerous thing to innovate in thoſe matters which our Lord had a ſpecial care to order and ſettle.

1 Cor. 12. 28. Eph. 4. 11. Rom. 12. 7. Act. 20. 28.

Nec remanere in Eccleſia poſſunt qui Deificam & Eccleſiaſticam Diſciplinam nec actus ſui converſatione, nec morum pace tenuerunt. P. Cornel. *apud* Cypr. *Ep.* 48. *Vide Ep.* 73. (*ad* Jub.)

Nor can they continue in the Church that have not reteined Divine and Eccleſiaſtical Diſcipline, neither in good converſation, nor peaceable life.

Ep. Firmil. (*pag.* 198.) Aug. *Ep.* 118. & 86. *ſuprà.*

In leſſer matters of Ceremony or Diſcipline (inſtituted by humane prudence) Churches may differ, and it is expedient they ſhould doe ſo, in regard to the various circumſtances of things, and qualities of perſons to which Diſcipline ſhould be accommodated; but no Power ought to *abrogate*, deſtroy, or infringe, or violate the main forme of Diſcipline, conſtituted by Divine appointment.

Hence, when ſome Confeſſors had abetted *Novatianus*, againſt *Cornelius*, thereby (againſt a fundamental Rule of the Church, neceſſary for preſerving of Peace and Order therein, that but one Biſhop ſhould be in one Church,) Saint * *Cyprian* doth thus complain of their proceeding——

* *Gravat enim me, atque contriſtat, &c.* *Ep.* 44. (*ad Confeſſ.* Rom.)

(To act any thing) *againſt the Sacrament of Divine ordination and Catholick unity, once delivered, makes an adulterate and contrary head out of the Church.*

Contra Sacramentum ſemel traditum Divinæ diſpoſitionis & Catholicæ unitatis adulterum & contrarium caput extra Eccleſiam facit. Cyprian. *Epiſt.* 42. (*ad* Cornel.)

——*Forſaking the Lord's Prieſts contrary to the Evangelical diſcipline, a new Tradition of a ſacrilegious Inſtitution ſtarts up.*

——*Relictis Domini Sacerdotibus contra Evangelicam diſciplinam nova Traditio ſacrilegæ Inſtitutionis exſurgat.*—— Cypr. *Ep.* 40. (*Plebi ſuæ.*)

There is one God and one Chriſt, and one Church and one See founded upon Peter by the word of the Lord; beſides one Altar and one Prieſthood another Altar cannot be erected nor a new Prieſthood ordained.

Deus unus eſt, & Chriſtus unus, & Eccleſia una, & Cathedra una ſuper Petrum Domini voce fundata; aliud Altare conſtitui, aut Sacerdotium novum fieri præter unum Altare, & unum Sacerdotium non poteſt. Ibid.

Hence were the *Meletians* rejected by the Church, for introducing Ordinations——

Hence was *Aerius* accompted a Heretick, for meaning to innovate in ſo grand a point of Diſcipline, as the Subordination of Biſhops and Presbyters.

VIII. It is expedient that all Churches ſhould conforme to each other in great matters of prudential Diſcipline, although not

not instituted or prescribed by God: for this is a means of preserving Peace, and is a Beauty or Harmony. For Difference of Practice doth alienate Affections, especially in common People.

So the Synod of *Nice*:

That all things may be alike ordered in every Diocese, it hath seemed good to the holy Synod, that men should put up their Prayers to God standing, (viz. between *Easter* and *Whitsontide*, and upon the *Lord's-day.*)

Ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικίᾳ ὁμοίως πάντες, ἑστῶτας εὐχὰς τῷ ἁγίᾳ Συνόδῳ ποιεῖσθαι τῷ Θεῷ. *Can.* 20.

Περὶ τούτου κελεύσει Σωτῆρι, ὡς ἐν πολιτικῷ πράγματι, τὸ παντὸς θρησκείας εὐσεβῶς διαγωνίσαι ἄρχειν θεῖον ἀξίωμα. Const. *M. in Epist. ad Eccles.* Euseb. *Vita* Constantini, 3. 18.

The Church is like the World; for as the World doth consist of men, all naturally subject to one King, Almighty God; all obliged to observe his Laws, declared by natural Light; all *made of one bloud*, and so Brethren; all endowed with common Reason; all bound to exercise good Offices of Justice and Humanity toward each other, to maintain Peace and Amity together; to farther each other in the prosecution or attainment of those good things which conduce to the Welfare and Security of this present Life: even so doth the Church consist of persons spiritually allied, professing the same Faith, subject to the same Law and Government of Christ's heavenly Kingdome; bound to exercise Charity, and to maintain Peace toward each other, and to promote each others good in order to the future Happiness in Heaven.

All those kinds of Unity do plainly agree to the universal Church of Christ; but the Question is, Whether the Church is also necessarily by the design and appointment of God to be in way of external policy under one singular Government or Jurisdiction of any kind; so as a Kingdome or Commonwealth are united under the Command of one Monarch or one Senate?

That the Church is capable of such an Union, is not the Controversie; that it is possible it should be so united, (supposing it may happen that all Christians may be reduced to one Nation, or one civil Regiment; or that several Nations spontaneously may confederate and combine themselves into one Ecclesiastical

cleſiaſtical Commonwealth, adminiſtred by the ſame Spiritual Rulers and Judges according to the ſame Laws,) I do not queſtion; that when in a manner all Chriſtendome did conſiſt of Subjects to the Roman Empire, the Church then did arrive near ſuch an Unity, I do not at preſent conteſt; but that ſuch an Union of all Chriſtians is neceſſary, or that it was ever inſtituted by Chriſt, I cannot grant; and, for my refuſal of that opinion, I ſhall aſſigne divers Reaſons.

1. This being a Point of great conſideration, and trenching upon Practice, which every one were concerned to know; and there being frequent occaſions to declare it; yet the Holy Scripture doth no where expreſs or intimate ſuch a kind of Unity; which is a ſufficient Proof, that it hath no firme ground. We may ſay of it as Saint *Auſtin* ſaith of the Church it ſelf, *I will not that the Holy Church be demonſtrated from humane reaſonings, but the Divine Oracles.*

Nolo humanis documentis, ſed Divinis Oraculis Sanctam Eccleſiam demonſtrari. Aug. *de Unit.* c. 3.

Eph. 4. 1 Cor. 12. Rom. 12. Gal. 3. 28.

Saint *Paul* particularly, in divers Epiſtles, deſignedly treating about the Unity of the Church, (together with other Points of Doctrine neighbouring thereon,) and amply deſcribing it, doth not yet imply any ſuch Unity then extant, or deſigned to be.

He doth mention and urge the Unity of Spirit, of Faith, of Charity, of Peace, of Relation to our Lord, of Communion in Devotions and Offices of Piety; but concerning any Union under one ſingular viſible Government or Polity he is ſilent: He ſaith, *One Lord, one Faith, one Baptiſme; one God and Father of all:* not one Monarch, or one Senate, or one Sanhedrin—which is a pregnant ſign, that none ſuch was then inſtituted; otherwiſe he could not have ſlipped over a Point ſo very material and pertinent to his Diſcourſe.

2. By the Apoſtolical Hiſtory it may appear, that the Apoſtles, in the Propagation of Chriſtianity, and founding of Chriſtian Societies, had no meaning, did take no care, to eſtabliſh any ſuch Polity.

They did reſort to ſeveral places (whither Divine inſtinct, or reaſonable occaſion, did carry them) where, by their Preaching, having convinced and converted a *competent number* of perſons to the embracing Chriſtian Doctrine, they did

Ὄχλον ἱκανόν. Act. 11. 26.

did appoint Pastors to instruct and edifie them, to administer God's Worship and Service among them, to contain them in good order and peace, exhorting them to maintain good correspondence of Charity and Peace with all good Christians otherwhere; this is all we can see done by them.

Χειροτονήσαντες αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν. Act. 14. 23.

3. The Fathers, in their set Treatises and in their incidental Discourses about the Unity of the Church, (which was *de facto*, which should be *de jure* in the Church,) do make it to consist onely in those Unions of Faith, Charity, Peace, which we have described, not in this political Union.

The Roman Church gave this reason why they could not admit *Marcion* into their Communion, they would not doe it without his Father's consent, between whom and them *there was one faith and one agreement of minde.*

—μία γὰρ ἦν αὐτοῖς καὶ μία ἡ ὁμόνοια. Epiph. *hær.* 42.

Tertullian, in his Apologetick describing the Unity of the Church in his time, saith, *We are one body by our Agreement in religion, our Unity of discipline, and our being in the same Covenant of hope.*

Corpus sumus de Conscientia religionis & disciplina Unitate, & spei Fœdere. Apol. 39.

And more exactly or largely in his Prescriptions against Hereticks, the breakers of Unity. *Therefore such and so many Churches are but the same with the first Apostolical one, from which all are derived: thus they become all first, all Apostolical; whilst they maintain the same Unity; whilst there are a Communion of peace, names of brotherhood and contributions of hospitality among them; the rights of which are kept up by no other means, but the one tradition of the same Mystery.*

Itaque tot ac tantæ Ecclesiæ una est illa ab Apostolis prima, ex qua omnes; sic omnes primæ, & omnes Apostolicæ; dum unam omnes probant Unitatem; Communicatio pacis, & appellatio fraternitatis & contesseratio hospitalitatis; quæ jura non alia ratio regit, quàm ejusdem Sacramenti una traditio. Tertul. *Præscript. cap.* 20.

They and we have one Faith, one God, the same Christ, the same Hope, the same Baptisme; in a word, we are but one Church.

Una nobis & illis Fides, unus Deus, idem Christus, eadem Spes, eadem lavacri Sacramenta; semel dixerim, una Ecclesia sumus. Tert. *de Virg. vel.* 2.

And *Constantine* the Great in his Epistle to the Churches: (Our Saviour) *would have his Catholick Church to be one: the members of*

Καὶ μίαν μὲν ἤθελεν εἶναι τὴν καθολικὴν αὐτοῦ ἐκκλησίαν βούλεται· ὅτι δὲ καὶ τὰ μέλη τὰ

οἱς πολλοὶς ϗ διαφόρους τόποις τὰ μέρη διήρηται, ἀλλ' ὅμως ἑνὶ Πνεύματι, τουτέστι τῷ θείῳ βουλήματι, διάκειται. Conſt. M. in Ep. ad Eccleſ. Euſeb. Vit. Conſt. 3. 18.

which, though they be divided into many and different places, are yet cherisht by one Spirit, that is, by the Will of God.

And *Gregory* the Great.—

Caput noſtrum, quod Chriſtus eſt, ad hoc ſua eſſe membra nos voluit, ut per compagem Charitatis & Fidei unum nos in ſe corpus efficeret. Greg. M. Ep. 7. 111.

Our Head, which is Chriſt, would therefore have us be his members, that by the joints of Charity and Faith he might make us one body in himſelf.

Clem. Alex. defineth the Church;

Ὁ ἐκ νόμου ϗ ἐξ ἐθνῶν εἰς μίαν Πίστιν ϛωαγόμενος λαός. Strom. 6. init. τῇ χρ. τὰς Διαθήκας δοὺς σκοπὸν ἔθετο εἰς Ἑνότητα τὴν Πίστεως. Str. 7. (p. 516.)

A people gathered together out of Jews and Gentiles into one Faith, by the giving of the Teſtaments fitted into Unity of Faith.

Τῇ γοῦν τῆς Ἑνὸς φύσει συγκληρῶσαι Ἐκκλησία ἡ μία, ἣν εἰς πολλὰς κατατέμνειν βιάζονται αἱρέσεις· καθὸ τὸ ἀρχαῖον, καθὸ τὸ σπουδαῖον, καθὸ τὸ ἀρχικὸν. (principium.) καθὸ τὸ ἐξοχὴν, μίαν εἶναι φαμὲν τὴν ἀρχαίαν ϗ Καθολικὴν Ἐκκλησίαν εἰς Ἑνότητα Πίστεως μιᾶς ἐκ χρ. τὰς οἰκείας Διαθήκας, μᾶλλον δὲ ἐκ χρ. τὴν Διαθήκην τὴν μίαν διὰ διαφόρους τοὺς χρόνους. Ἑνὸς δὲ θεοῦ πρὸ βαλλομένου δι' Ἑνὸς τοῦ Κυρίου ϛωάγοντος τοὺς ἤδη καταλεταγμένους, ὡς προέγνω σεν, δικαίως ἑνοειδῶς πρὸ καταβολῆς κόσμου ἐγνωκότας. Strom. 7. (p. 549.)

This one Church therefore partakes of the nature of Unity, which Heresies violently endeavour to divide into many; and therefore we affirm the ancient and Catholick Church, whether we reſpect its conſtitution or our conception of it, its beginning or its excellency, to be but one; which into the belief of that one Creed which is agreeable to its own peculiar Teſtaments, or rather to that one and the ſame Teſtament, in times however different, by the will of one and the ſame God through one and the ſame Lord doth unite and combine together all thoſe who are before ordained, whom God hath predeſtinated, as knowing that they would be juſt perſons, before the foundation of the world.

Many Paſſages in the Fathers, applicable to this Point, we have alleged in the foregoing Diſcourſes.

Catholicam facit ſimplex & verus intellectus, intelligere ſingulare, ac veriſſimum Sacramentum, & Unitas animorum. Opt. I. (p. 14.)

Eccleſia non parietibus conſiſtit, ſed in dogmatum veritate, &c. Hier. Pſ. 133.

4. The conſtitution of ſuch an Unity doth involve the veſting ſome Perſon or ſome number of Perſons with a Sovereigne Authority (ſubordinate to our Lord) to be managed in a certain manner, either abſolutely according to pleaſure, or limitedly according to certain Rules preſcribed to it. But

But that there was ever any such Authority constituted, or any Rules prescribed to it by our Lord or his Apostles doth not appear, and there are divers reasonable presumptions against it.

It is reasonable that whoever claimeth such Authority, should for assuring his Title shew Patents of his Commission, manifestly expressing it; how otherwise can he justly demand Obedience, or any with satisfaction yield thereto?

It was just that the Institution of so great Authority should be fortified with an undoubted Charter, that its Right might be apparent, and the Duty of Subjection might be certain.

If any such Authority had been granted by God, in all likelihood it would have been clearly mentioned in Scripture; it being a matter of high importance among the establishments of Christianity, conducing to great effects, and grounding much duty. Especially considering that

There is in Scripture frequent occasion of mentioning it; in way of History, touching the use of it (the acts of Sovereigne Power affording chief matter to the History of any Society) in way of Direction to those Governours how to manage it; in way of Exhortation to Inferiors how to behave themselves in regard to it; in way of commending the Advantages which attend it; it is therefore strange that its mention is so balkt.

The Apostles do often speak concerning Ecclesiastical affaires of all natures, concerning the Decent administration of things, concerning preservation of Order and Peace, concerning the furtherance of Edification, concerning the Prevention and Removal of Heresies, Schismes, Factions, Disorders; upon any of which occasions it is marvellous that they should not touch that Constitution, which was the proper means appointed for maintenance of Truth, Order, Peace, Decency, Edification, and all such Purposes, for remedy of all contrary Mischiefs.

There are mentioned divers Schismes and Dissensions, the which the Apostles did strive by instruction and persuasion to remove; in which Cases, supposing such an Authority in being, it is a wonder that they do not minde the Parties dissenting of having recourse thereto for decision of their Causes, that they do not exhort them to a Submission thereto, that they do not reprove them for declining such a Remedy.

It is also strange, that no mention is made of any Appeal made

by any of the diſſenting Parties to the Judgment of ſuch Authority.

Indeed, if ſuch an Authority had then been avowed by the Chriſtian Churches, it is hardly conceivable that any Schiſms could ſubſiſt, there being ſo powerfull a Remedy againſt them; then notably viſible and moſt effectual, becauſe of its freſh Inſtitution, before it was darkned or weakned by Age.

Whereas the Apoſtolical Writings do inculcate our Subjection to one Lord in Heaven, it is much they ſhould never conſider his Vicegerent, or Vicegerents, upon Earth; notifying and preſſing the Duties of Obedience and Reverence toward them.

There are indeed Exhortations to honour the Elders, and to obey the Guides of particular Churches; but the Honour and Obedience due to thoſe Paramount Authorities, or Univerſal Governours, is paſſed over in dead ſilence, as if no ſuch thing had been thought of.

They do expreſly avow the Secular Pre-eminence, and preſs Submiſſion to the Emperour as Supreme; why do they not likewiſe mention this no leſs conſiderable Eccleſiaſtical Supremacy, or enjoin Obedience thereto? why *Honour the King*, and be *ſubject to Principalities* ſo often, but Honour the Spiritual Prince or Senate doth never occurr?

Rom. 13. 1.—— Tit. 3. 1.
1 Pet. 2. 13, 17. 1 Tim. 1. 2.

If there had been any ſuch Authority, there would probably have been ſome Intimation concerning the Perſons in whom it was ſettled, concerning the Place of their reſidence, concerning the Manner of its being conveyed, (by Election, Succeſſion, or otherwiſe.)

Probably the Perſons would have ſome proper Name, Title or Character to diſtinguiſh them from inferior Governors; that to the Place ſome marke of Pre-eminence would have been affixed.

It is not unlikely, that ſomewhere ſome Rules or Directions would have been preſcribed for the Management of ſo high a Truſt; for preventing Miſcarriages and Abuſes to which it is notoriouſly liable.

It would have been declared Abſolute, or the Limits of it would have been determined, to prevent its enſlaving God's heritage.

But of theſe things in the Apoſtolical Writings, or in any near thoſe times, there doth not appear any footſtep or pregnant intimation. There

There hath never to this day been any place but one (namely *Rome*) which hath pretended to be the Seat of such an Authority; the Plea whereof we largely have examined.

At present we shall onely observe, that before the *Roman* Church was founded, there were Churches otherwhere; there was a great Church at *Jerusalem* (which indeed was *the Mother of all Churches*, and was by the Fathers so styled, however *Rome* now doth arrogate to her self that Title.) There were issuing from that Mother a fair Offspring of Churches (those of *Judæa*, of *Galilæa*, of *Samaria*, of *Syria* and *Cilicia*, of divers other places) before there was any Church at *Rome*, or that Saint *Peter* did come thither; which was at least divers years after our Lord's Ascension. Saint *Paul* was converted—after five years he went to *Hierusalem*, then Saint *Peter* was there; after fourteen years thence he went to *Hierusalem* again, and then Saint *Peter* was there; after that, he met with Saint *Peter* at *Antioch*. Where then was this Authority seated? How then did the political Unity of the Church subsist? Was the Seat of the Sovereigne Authority first resident at *Jerusalem*, when Saint *Peter* preached there? Did it walk thence to *Antiochia*, fixing it self there for seven years? Was it thence translated to *Rome*, and settled there ever since? Did this roving and inconstancy become it?

Act. 2. 41, 47. 4. 4. 6. 1. 8. 1.
Ἐπληθύνετο δὲ ὁ λεὼς καὶ μαθητὰς ἐν Ἱερουσαλὴμ σφόδρα. Act. 6. 7.
Μήτηρ ἁπασῶν καὶ Ἐκκλησιῶν ἡ ἐν Ἱεροσολύμοις. Conc. Const. *in Synod. Ep.* Theod. 5. 9.

Act. 9. 31. 15. 41. 11. 19. 8. 1. 1 Cor. 16. 1, 19. Rom. 16. 4. Vales. *in* Euseb. 2. 16. Gal. 1. 18, 19. 2. 1, 9, 11.

5. The primitive State of the Church did not well comport with such an Unity.

For Christian Churches were founded in distant places, as the Apostles did find opportunity, or received direction to found them; which therefore could not, without extreme inconvenience, have resort or reference to one Authority, any where fixed.

Each Church therefore separately did order its own Affaires, without recourse to others, except for charitable Advice or Relief in cases of extraordinary difficulty or urgent need.

Each Church was endowed with a perfect Liberty and a full Authority, without dependance or subordination to others, to govern its own Members, to manage its own Affaires, to decide Controversies and Causes incident among themselves, without allowing Appeals, or rendring Accompts to others.

Apoc. 2. & 3. 1 Cor. 14. 4c. 1 Thess. 5. 14. 1 Cor. 5. 12. 6. 1. This appeareth by the Apostolical Writings of Saint *Paul* and Saint *John* to single Churches; wherein they are supposed able to exercise spiritual Power for establishing Decency, removing Disorders, correcting Offences, deciding Causes, &c.

6. This Αὐτονομία, and Liberty of Churches, doth appeare to have long continued in practice inviolate; although tempered and modelled in accommodation to the circumstances of place and time.

It is true, that if any Church did notoriously forsake the Truth, or commit Disorder in any kind, other Churches did sometime take upon them (as the Case did move) to warn, advise, reprove it, and to declare against its proceedings, as prejudicial not onely to the welfare of that Church, but to the common interests of Truth and Peace; but this was not in way of commanding Authority, but of fraternal Solicitude; or of that Liberty which Equity and Prudence do allow to Equals in regard to common good: So did the *Roman* Church interpose in reclaiming the Church of *Corinth* from its Disorders and Seditions: So did Saint *Cyprian* and Saint *Denys* of *Alex.* meddle in the Affairs of the *Roman* Church, exhorting *Novatian* and his Adherents to returne to the Peace of their Church. Iren. 3. c. 2.

It is also true, that the Bishops of several adjacent Churches did use to meet upon Emergencies (concerning the maintenance of Truth, Order and Peace; concerning Settlement and Approbation of Pastors, &c.) to consult and conclude upon Expedients for attaining such Ends; this probably they did at first in a free way, without rule, according to occasion, as Prudence suggested; but afterwards, by confederation and consent, those Conventions were formed into method, and regulated by certain Orders established by consent, whence did arise an Ecclesiastical Unity of Government, within certain Precincts; much like that of the United States in the *Netherlands*; the which course was very prudential, and usefull for preserving the Truth of Religion and Unity of Faith against heretical Devices springing up in that free age; for maintaining Concord and good Correspondence among Christians, together with an Harmony in Manners and Discipline; for that otherwise Christendome would have been shattered and crumbled into numberless Parties, discordant in Opinion and Practice; and consequently alienated in Affection, which inevitably among most men doth follow

follow Difference of Opinion and Manners, so that in short time it would not have appeared what Christianity was, and consequently the Religion, being overgrown with Differences and Discords, must have perished.

Thus in the case, about admitting the *Lapsi* to Communion, Saint *Cyprian* relates, *when the Persecution* [of *Decius*] *ceased, so that leave was now given us to meet in one place together, a considerable number of Bishops whom their own faith and God's protection had preserved sound and entire* [from the late Apostasie and Persecution] *being assembled, we deliberated of the composition of the matter with wholesome moderation, &c.*

Persecutione sopitâ, cùm data esset facultas in unum conveniendi, copiosus Episcoporum numerus, quos integros & incolumes fide sua ac Domini tutela protexit, in unum convenimus, & scripturis diu ex utraque parte prolatis, temperamentum salubri moderatione librávimus, &c. Cypr. *Ep.* 52. (*ad* Antonian.)

Which thing also Agrippinus of blessed memory with his other Fellow-bishops who then governed the Church of Christ in the African Province and in Numidia did establish; and by the well-weighed examination of the common advice of them all together confirmed it.

Quod quidem & Agrippinus bonæ memoriæ vir cum cæteris Co-episcopis suis qui illo tempore in Provincia Africa & Numidia Ecclesiam Domini gubernabant, statuit & librato consilii communis examine firmavit. Cypr. *Epist.* 71. (*ad* Quint.)

Thus it was the custome in the Churches of *Asia*, as *Firmilian* telleth us in those words:

Upon which occasion it necessarily happens, that every year we the Elders and Rulers do come together to regulate those things which are committed to our care; that if there should be any things of greater moment, by common advice they be determined —

Qua ex causa necessario apud nos fit, ut per singulos annos Seniores & Præpositi in unum conveniamus, ad disponenda ea quæ curæ nostræ commissa sunt; ut si qua graviora sunt communi consilio dirigantur — Cypr. *Ep.* 75.

Yet while things went thus, in order to common Truth and Peace; every Church in more private matters, touching its own particular state, did retain its Liberty and Authority, without being subject or accomptable to any but the common Lord; in such cases even Synods of Bishops did not think it proper or just for them to interpose, to the prejudice of that Liberty and Power which derived from a higher Source.

Superest ut de hac ipsa re singuli quid sentiamus, proferamus, neminem judicantes aut à jure communionis aliquem si diversum senserit amoventes. — &c. *Vid.* Conc. Carthag. *apud* Cypr. *p.* 399. *Vid. Syn.* Ant. *Can.* 9.

These

Theſe things are very apparent, as by the courſe of Eccleſiaſtical Hiſtory, ſo particularly in that moſt precious Monument of Antiquity, Saint *Cyprian*'s Epiſtles; by which it is moſt evident, that in thoſe times every Biſhop or Paſtor was conceived to have a double relation or capacity, one toward his own Flock, another toward the whole Flock:

One toward his own Flock; by virtue of which, * he taking advice of his Presbyters, together with *the conſcience of his People aſſiſting*, did order all things tending to particular Edification, Order, Peace, Reformation, Cenſure, &c. without fear of being troubled by Appeals, or being liable to give any accompt but to his own Lord, whoſe Vicegerent he was.

* *Vide Epiſt.* 28. 39. 14. 18.

Sub Populi aſſiſtentis conſcientia. Cypr. *Epiſt.* 78.

——Actum ſuum diſponit, & dirigit unuſquiſque Epiſcopus, rationem propoſiti ſui Domino redditurus. Cypr. *Epiſt.* 52. *Cùm ſtatutum ſit omnibus nobis ac æquum ſit pariter ac juſtum, ut uniuſcujuſque cauſa illic audiatur, ubi eſt crimen admiſſum; & ſingulis Paſtoribus portio Gregis ſit adſcripta, quam regat unuſquiſque Præpoſitus rationem actûs ſui Domino redditurus.* Cypr. *Ep.* 55. *ad——* *Qua in re nec nos vim cuiquam facimus, nec legem damus, cùm habeat in Eccleſiæ adminiſtratione voluntatis ſuæ liberum arbitrium unuſquiſque Præpoſitus, rationem actûs ſui Domino redditurus.* Cypr. *Ep.* 72. *ad* Steph. *P.* *Vide Ep.* 73. *p.* 186. *Ep.* 76. *p.* 212.

Another toward the whole Church, in behalf of his People; upon accompt whereof he did (according to occaſion or order) applie himſelf to confer with other Biſhops for preſervation of the common Truth and Peace, when they could not otherwiſe be well upheld, then by the joint conſpiring of the Paſtors of divers Churches.

So that the Caſe of Biſhops was like to that of Princes; each of whom hath a free Superintendance in his own Territory, but for to uphold Juſtice and Peace in the World, or between adjacent Nations the entercourſe of ſeveral Princes is needfull.

The Peace of the Church was preſerved by communion of all Parts together, not by the ſubjection of the reſt to one Part.

7. This political Unity doth not well accord with the nature and *genius* of the Evangelical diſpenſation.

Our Saviour affirmed, that *his Kingdome is not of this World*; and Saint *Paul* telleth us, that it conſiſteth in a Spiritual influence upon the Souls of men; producing in them Vertue, Spiritual Joy and Peace.

Joh. 18. 36.
Rom. 14. 17.

It diſavoweth and diſcountenanceth *the elements of the world*, by

Gal. 4. 3, 9.
Col. 2. 20.

by which worldly designes are carried on, and worldly frames sustained.

It requireth not to be managed by politick artifices or *fleshly wisedom*, but by Simplicity, Sincerity, Plain-dealing: as every Subject of it must lay aside all *guile and dissimulation*, so especially the Officers of it must doe so, in conformity to the Apostles, who *had their conversation in the world* (and prosecuted their design) *in simplicity and godly sincerity, not with fleshly wisedom, but by the grace of God*; not *walking in craftiness*, or *handling the word of God deceitfully*; &c. 1 Pet. 2. 1. 2 Cor. 1. 12. 2 Cor. 4. 2. 2. 17. (καπηλ.) 1 Thess. 2. 3, 5.

It needeth not to be supported or enlarged by wealth and pompe, or by compulsive force and violence; for *God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty, and base, despicable things*, &c. *that no flesh should glory in his presence.* 1 Cor. 1. 27. Jam. 2. 5.

And, *The weapons of our warfare are not carnal, but mighty through God*, &c. 2 Cor. 10. 4.

It discountenanceth the imposition of new laws and precepts, beside those which God hath injoined, or which are necessary for order and edification; derogating from the Liberty of Christians and from the Simplicity of our Religion. Matt. 15. 9. Colos. 2. 8, 20, 21. Gal. 4. 10.

The Government of the Christian State is represented purely spiritual; administred by meek persuasion, not by imperious awe; as an humble ministery, not as stately domination; for the Apostles themselves did not *Lord it over mens faith*, but *did co-operate to their joy:* they did *not preach themselves, but Christ Jesus to be the Lord; and themselves their servants for Jesus.* 2 Cor. 1. 24. 2 Cor. 4. 5.

It is expresly forbidden to them, *to domineer over God's people.* 1 Pet. 5. 3. Matt. 20. 25, 26.

They are to be qualified with Gentleness and Patience; they are forbidden *to strive*, and enjoined to be *gentle toward all, apt to teach, patient, in meekness instructing those that oppose themselves.* 2 Cor. 6. 4. 1 Tim. 3. 3. Tit. 2. 2. 2 Tim. 2. 24, 25.

They are *to convince, to rebuke, to exhort with all long-suffering and doctrine.* Chryf. Ifid. 2 Tim. 4. 2.

Episcopus præest volentibus non nolentibus. Hier. *Ep.* 3. (*ad* Nepot.)

They are furnished with no arms beside the *divine Panoply*; they bear no *sword*, but that *of the Spirit*; *which is* Ἀναλάβετε τὴν παναπλίαν Θεοῦ. Eph. 6. 13. 6. 17.

the word of God. —they may teach, reprove,—they cannot compell—

2 Tim. 2. 4. They are not to be entangled in the cares of this life.

Μάλιστα δὲ ἀπάντων χρήσιμοι γίνεται πρὸς βίαν ἐπανορθοῦν τὰ ὑπ' ἀμαρτανόντων πταίσματα—— Chrys. *de Sacerd.* 2.
Ἐγλαῦσαι καὶ βιάζεσθαι, ἀλλὰ πείθουσα δεῖ πιθὼ ἀμείνω ἢ πίτνη. *Ibid.*

But supposing the Church was designed to be one in this manner of political regiment, it must be quite another thing; nearly resembling a worldly state, yea in effect soon resolving it self into such an one; supposing, as is now pretended, that its management is committed to an Ecclesiastical Monarch, it must become a worldly Kingdome; for such a Polity could not be upheld without applying the same means and engines, without practising the same methods and arts, whereby secular Governments are maintained.

Ἐπειδή τι καὶδὲ τὰς πολιτικὰς ἀρχὰς οἱ ἄρχοντες. Arist. *Pol. IV.* 15.

Its Majesty must be supported by conspicuous Pompe and Phantastry.

Its Dignity and Power must be supported by Wealth; which it must corrade and accumulate by large Incomes, by exaction of Tributes and Taxes.

It must exert Authority in enacting of Laws for keeping its State in order, and securing its Interests, backed with Rewards and Pains; especially considering, its Title being so dark and grounded on no clear warrant, many always will contest it.

It must apply Constraint and Force, for procuring Obedience, and correcting Transgression.

It must have Guards to preserve its Safety and Authority.

It must be engaged in Warrs, to defend its self and make good its Interests.

It must use Subtilty and Artifice, for promoting its Interests, and countermine the Policies of Adversaries.

It must erect Judicatories, and must decide Causes with Formality of legal process; whence tedious Suits, crafty Pleadings, Quirks of Law and Pettifoggeries, Fees and Charges, Extortion and Barretry, &c. will necessarily creep in.

Is modus qui frequentatur execrabilis planè, & qui non dico Ecclesiam, sed nec forum deceret, &c. Bern. *de Consid. I.* 10.

Attendens itaque S. Synodus, quod spiritualia sine carnalibus sustineri nequeant. Syn. Basil. Sess. 22. pag. 108.

All

All which things do much disagree from the original constitution and design of the Christian Church, which is averse from pompe, doth reject domination, doth not require craft, wealth or force to maintain it; but did at first, and may subsist without any such means.

Omnis pulchritudo filiæ Regis intrinsecùs. Aug. *Ep.* 68.

I do not say, that an Ecclesiastical Society may not lawfully, for its support, use Power, Policy, Wealth, in some measure to uphold or defend it self; but that a Constitution needing such things is not Divine; or that so far as it doth use them, it is no more then Humane.

Thus in effect we see that it hath succeeded, from the Pretence of this Unity; the which hath indeed transformed the Church into a meer worldly State; wherein the Monarch beareth the garb of an Emperour, in external splendor surpassing all worldly Princes; crowned with a triple Crown.

One Crown doth serve an Emperour, but he must have a triple: to kiss the hands of a King is a sufficient respect, but you cannot salute him without kissing *his blessed feet.*

He assumeth the most haughty Titles of, *Our most holy Lord*, the Vicar general of Christ, &c. and he suffereth men to call him the Monarch of Kings, &c.

He hath Respects paid him, like to which no Potentate doth assume, (having his Feet kissed, riding upon the backs of men, letting Princes hold his Stirrup and lead his Horse.)

That which *Seneca* did take for a piece of enormous Pride in *Caligula*. *De Benef.* 2. 12.

He hath a Court, and is attended with a train of Courtiers surpassing in State and claiming Precedence to the Peers of any Kingdome.

Cardin. *vid. Usſ. p.* 103.

He is encompassed with armed Guards. *Switzers.*

He hath a vast Revenue, supplied by Tributes and Impostes, sore and grievous; the exaction of which hath made divers Nations of Christendome to groan most lamentably.

He hath raised numberless Warrs and Commotions for the promotion and advancement of his Interests.

He administreth things with all depth of Policy, to advance his Designs.

He hath enacted Volumes of Laws and Decrees to which Obedience is exacted with rigour and forcible constraint.

Sub mortali.

He imposes rigorous Oaths of Fealty and Obedience.

He draweth grist from all parts to his Courts of Judgement, wherein all the formalities of suspence, all the tricks of squeezing money, &c. are practised, to the great trouble and charge of Parties concerned.

Briefly, it is plain, that he doth exercise the proudest, mightiest, subtlest Domination that ever was over Christians.

Exaltatio, & inflatio, & arrogans ac superba jactatio, non de Christi magisterio, qui humilitatem docet, sed de Antichristi spiritu nascitur. Cypr. *Ep.* 55. (*ad* P. Cornel.)

8. The Union of the whole Church in one Body, under one Government or Sovereigne Authority, would be inconvenient and hurtfull; prejudicial to the main designs of Christianity; destructive to the Welfare and Peace of mankind in many respects.

This we have shewed particularly concerning the Pretence of the Papacy; and those Discourses being applicable to any like Universal Authority, (perhaps with more advantage, Monarchy being less subject to abuse then other ways of Government) I shall forbear to say more.

9. Such an Union is of no need, would be of small use, or would doe little good; in balance to the great Mischiefs and Inconveniencies which it would produce.

This Point also we have declared, in regard to the Papacy; and we might say the same concerning any other like Authority substituted thereto.

10. Such a Connexion of Churches is not any wise needfull or expedient to the Designe of Christianty; which is to reduce mankind to the Knowledge, Love, and Reverence of God; to a just and loving Conversation together; to the practice of Sobriety, Temperance, Purity, Meekness, and all other Vertues; all which things may be compassed without forming men into a such a Policy. Tit. 2. 12.

It is expedient there should be particular Societies in which men may concurr in worshipping God, and promoting that Designe by instructing and provoking one another to good practice, in a regular, decent, and orderly way.

It is convenient that the Subjects of each temporal Sovereignty should live as in a civil, so in a spiritual Uniformity, in order to the preservation of Good-will and Peace among them (for that neighbours differing in opinion and fashions of practice will

will be apt to contend each for his way, and thence to disaffect one another) for the beauty and pleasant harmony of Agreement in Divine things, for the more commodious succour and defence of Truth and Piety by unanimous concurrence.

But that all the World should be so joined is needless; and will be apt to produce more mischief then benefit.

11. The Church in the Scripture sense hath ever continued One; and will ever continue so; notwithstanding that it hath not had this political Unity.

12. It is in fact apparent, that Churches have not been thus united, which yet have continued Catholick and Christian.

It were great, no less folly then uncharitableness to say, that the *Greek* Church hath been none.

There is no Church that hath in effect less reason then that of *Rome* to prescribe to others.

13. The Reasons alleged in proof of such an Unity are insufficient and inconcluding; the which (with great diligence, although not with like perspicuity) advanced by a late Divine of great repute, and collected out of his Writings with some care, are those which briefly proposed do follow; together with Answers declaring their invalidity.

Arg. I. The name *Church* is attributed to the whole body of Christians; which implieth Unity. *Epil. p.* 38. *Lat. p.* 114.

Answ. This indeed doth implie an Unity of the Church, but determineth not the kind or ground thereof: there being several kinds of Unity; one of those which we have touched, or several, or all of them may suffice to ground that comprehensive Appellation.

Arg. II. Our Creeds do import the belief of such an Unity; for in the *Apostolical* we profess to believe *the Holy Catholick Church*; in the *Constantinopolitan*, *the Holy Catholick* and *Apostolick Church*. *Epil. Lat.* 144.

Answ. 1. The most ancient Summaries of Christian Faith, extant in the first Fathers, (*Irenæus*, *Tertullian*, *Cyprian*, &c.) do not contain this Point. *Iren. Tert. Cyp. Conc. Nic.*

The word *Catholick* was not originally in the *Apostolical* (or *Roman*) Creed, but was added after *Ruffin* and Saint *Austin*'s time.

This Article was inserted into the Creeds upon the rise of

Heresies and Schismes to discountenance and disengage from them.

Answ. 2. We do avow a Catholick Church in many respects One; wherefore not the Unity of the Church, but the Kind and Manner of Unity being in question, the Creed doth not oppose what we say, nor can with reason be alleged for the special kind of Unity which is pretended.

Answ. 3. That the Unity mentioned in the *Constantinopolitan* Creed is such as our Adversaries contend for, of external Policy, is precariously assumed, and relieth onely upon their interpretation obtruded on us.

Answ. 4. The genuine meaning of that Article may reasonably be deemed this; That we profess our adhering to the Body of Christians, which diffused over the World doth retain the Faith taught, the Discipline settled, the Practices appointed by our Lord and his Apostles; that we maintain general Charity toward all good Christians, that we are ready to entertaine communion in Holy Offices with all such; that we are willing to observe the Laws and Orders established by Authority or Consent of the Churches, for maintenance of Truth, Order and Peace: that we renounce all heretical doctrines, all disorderly practices, all conspiracy with any factious combinations of people.

Παρεκκλησιαι.

Answ. 5. That this is the meaning of the Article, may sufficiently appear from the reason and occasion of introducing it; which was to secure the Truth of Christian Doctrine, the Authority of Ecclesiastical Discipline, and the common Peace of the Church; according to the Discourses and Arguments of the Fathers, (*Irenæus*, *Tertullian*, S. *Austin*, *Vincentius Lirinensis*,) the which do plainly countenance our Interpretation.

Answ. 6. It is not reasonable to interpret the Article so as will not consist with the State of the Church in the Apostolical and most primitive ages, when evidently there was no such a political Conjunction of Christians.

Ep. p. 40. *Lat. p.* 144, 151.

Arg. III. The Apostles delivered one Rule of Faith to all Churches, the embracing and Profession whereof, celebrated in Baptisme, was a necessary condition to the admission into the Church, and to continuance therein; therefore Christians are combined together in one political Body.

Answ. 1. The Consequence is very weak; for from the Antecedent

tecedent it can onely be inferred, that (according to the Sentiment of the Ancients) all Christians should consent in one Faith; which Unity we avow; and who denieth?

Answ. 2. By like reason all mankind must be united in one political Body; because all men are bound to agree in what the Light of nature discovereth to be true and good; or because the Principles of natural Religion, Justice, and Humanity are common to all.

Arg. IV. God hath granted to the Church certain Powers and Rights, as *Jura Majestatis*; namely, the Power of the Keys, (to admit into, to exclude from the Kingdome of Heaven,) a Power to enact Laws, (for maintenance of its Order and Peace, for its Edification and Welfare;) a Power to correct and excommunicate Offenders; a Power to hold Assemblies for God's Service; a Power to ordain Governours and Pastors. *Epil. p. 37, 49. Lat. p. 153. p. 118. Leges ferre. Lat. p. 171. Lat. p. 54.*

Answ. 1. These Powers are granted to the Church, because granted to each particular Church or distinct Society of Christians; not to the whole as such or as distinct from the Parts.

Answ. 2. It is evident that by virtue of such Grants particular Churches do exercise those Powers; and it is impossible to inferre more from them then a Justification of their Practice.

Answ. 3. Saint *Cyprian* often from that common Grant doth inferre the Right of exercising Discipline in each particular Church; which Inference would not be good, but upon our Supposition; nor indeed otherwise would any particular Church have ground for its Authority.

Answ. 4. God hath granted the like Rights to all Princes and States; but doth it thence follow, that all Kingdomes and States must be united in one single Regiment? the Consequence is just the same as in our Case.

Arg. V. All Churches were tied to observe the same Laws or Rules of Practice, the same Orders of Discipline and Customes; therefore all do make one Corporation. *Ep. p. 42, 49. Lat. p. 151. 219. 1 Cor. 11. 16.*

Answ. 1. That all Churches are bound to observe the same Divine Institutions, doth argue onely an Unity of relation to the same Heavenly King, or a specifical Unity and Similitude of Policy, the which we do avow.

Answ. 2. We do also acknowledge it convenient and decent, that all Churches in principal Observances, introduced by humane

mane prudence, should agree so near as may be; an Uniformity in such things representing and preserving Unity of Faith, of Charity, of Peace.

Whence the Governours of the primitive Church did endeavour such an Uniformity; as the Fathers of *Nice* profess in the Canon forbidding of Genu-flexion on Lords days, and in the days of Pentecost.

Τὰς δὲ πάσας ἐν πάσῃ παροικίᾳ ἑνιαίως φυλάττειν. *Conc.* Nic. *Can.* 20.

Vide de Paschate.

Answ. 3. Yet doth not such an Agreement, or attempt at it, inferre a political Unity; no more then when all men, by virtue of a primitive general tradition, were tied to offer Sacrifices and Oblations to God; that Consideration might argue all men to have been under the same Government: or no more then the usual Agreement of neighbour Nations in divers fashions doth conclude such an Unity.

Answ. 4. In divers Customes and Observances several Churches did vary, with allowance; which doth rather inferre a difference of Polity, then Agreement in other Observances doth argue an Unity thereof.

Vide Aug. *Epist.* 86. (*ad* Casul.) *Ep.* 118. *ad* Jan. Cypr. *Ep.* 75. *p.* 198. Iren. *apud* Euseb. 5. 24. Socr. 5. 22. 7. 19. —*Cætera jam disciplinæ & conversationis admittunt novitatem correctionis, hâc lege manente, &c.* Tert. *de Virg. vel.* Thornd. *Lat. p.* 219. *P.* Greg. *I. In una fide nihil officit sanctæ Ecclesiæ consuetudo diversa. P.* Greg. *I. Epist. I.* 41. *P.* Leo *IX. Epist. I. cap.* 29. *Nil obsunt salutí credentium diversæ pro loco & tempore consuetudines, quando una fides per dilectionem operans bona quæ potest uni Deo commendat omnes. P.* Nic. *I. Ep.* 6. *De consuetudinibus quidem, quem nobis opponere visi estis, scribentes per diversos Ecclesiæ diversos esse consuetudines, si illis canonica non resistit auctoritas, pro qua eis obviare debeamus, nil judicamus vel eis resistimus, &c.*

Cypr. *Ep.* 73. *Answ.* 5. Saint *Cyprian* doth affirme, that in such matters every Bishop had a Power to use his own discretion, without being obliged to comply with others.

Ep. p. 39. *Lat. p.* 159. *Arg.* VI. The Jewish Church was one Corporation; and in correspondence thereto the Christian Church should be such.

Answ. 1. As the Christian Church doth in some things correspond to that of the Jews; so it differeth in others, being designed to excel it: wherefore this argumentation cannot be valid; and may as well be employed for our Opinion as against it.

Answ. 2. In like manner it may be argued, that all Christians should annually meet in one place; that all Christians should have one Arch-priest on Earth; that we should all be subject

ſubject to one temporal Juriſdiction; that we ſhould all ſpeake one Language, &c.

Anſw. 3. There is a great difference in the caſe; for the *Iſraelites* were one ſmall Nation, which conveniently might be embodied; but the Chriſtian Church ſhould conſiſt of all Nations, which rendreth Correſpondence in this particular unpracticable, at leaſt without great inconvenience.

Anſw. 4. Before the Law Chriſtian Religion, and conſequently a Chriſtian Church, did in ſubſtance ſubſiſt; but what Unity of Government was there then? Euſeb. *Hiſt.* 1. 4. Baron. *App.* 2.

Anſw. 5. The temporal Union of the Jews might onely figure the ſpiritual Unity of Chriſtians in Faith, Charity, and Peace.

Arg. VII. All Eccleſiaſtical Power was derived from the ſame Fountains, by ſucceſſion from the Apoſtles; therefore the Church was one political Body. *Ep. p.* 51–55. *Lat. p.* 157.

Anſw. 1. Thence we may rather inferre, that Churches are not ſo united, becauſe the Founders of them were ſeveral Perſons endowed with co-ordinate and equal Power. Iren. 3. 3. Tert. *Præſcr.* 31, 32.

Anſw. 2. The Apoſtles did in ſeveral Churches conſtitute Biſhops, independent from each other; and the like may be now, either by ſucceſſion from thoſe, or by the conſtitutions of humane prudence, according to emergences of occaſion and circumſtances of things.

Anſw. 3. Divers Churches were Αὐτόνομοι: and all were ſo according to Saint *Cyprian*.

Anſw. 4. All temporal Power is derived from *Adam*, and the Patriarchs, ancient Fathers of families; doth it thence follow, that all the World muſt be under one ſecular Government?

Arg. VIII. All Churches did exerciſe a Power of Excommunication, or of excluding Hereticks, Schiſmaticks, diſorderly and ſcandalous people. *Ep. p.* 59— *p.* 125. *Lat. p.* 185. *p.* 195.

Anſw. 1. Each Church was veſted with this Power; this doth therefore onely inferre a reſemblance of ſeveral Churches in Diſcipline; which we avow.

Anſw. 2. This argueth that all Churches took themſelves to be obliged to preſerve the ſame Faith, to exerciſe Charity and Peace, to maintaine the like Holineſs of converſation; what then? do we deny this?

Anſw. 3. All Kingdomes and States do puniſh Offenders a-

gainst Reason and Justice, do banish seditious and disorderly persons, do uphold the Principles and Practice of common Honesty and Morality; doth it thence follow that all Nations must come under one civil Government?

Excommunication of other Churches is onely a Declaration against their Deviation from Christian Truth, or Piety, or Charity.

Communio suspensa restituitur demonstranti causas, quibus id acciderat, jam esse deletas, & profitenti conditiones pacis impletas. P. Inn. *I. Ep.* 16. (*de* Attico Constant. *Ep.*)

Arg. IX. All Churches did maintain entercourse and commerce with each other by formed, communicatory, pacificato-
Ep. pag. 69. *Lat. p.* 222. ry, commendatory, synodical Epistles.

Literæ formatæ. Optat. 2. *Conc.* Milev. *Can.* 20.
communicatoriæ. Aug. *Ep.* 162, 163.
τὰ περὶ τούτου κοινωνικά. Euseb. 7. 30. Cypr. *Ep.* 55, 67.
γράμματα συστατικά. *Apost. Can.* 12.
εἰρηνικαί. *Conc.* Chald. *Can.* 11.
συνοδικαί. Soz. 7. 11. *Conc. VI. Act.* 11. (*p.* 158, 198, 223.) Greg. *M.* (*Ep.*—) P. Zach. Baron. *A.* 743. §. 29.

Significa planè nobis quis in locum Marciani Arelate fuerit substitutus, ut sciamus ad quem fratres nostros dirigere, & cui scribere debeamus.—— Cypr. *Ep.* 42. 67. *ad* P. Steph. (*p.* 161.) *Ep.* 55. (*N. B. p.* 113.)

Ἐνὸς σύμπαντος ὄντος τοῦ καθολικῆς Ἐκκλησίας, ἐπολιῆς τε ὄσης ὁ τῆς θείας γραφῆς περὶ ἑνώσεως καὶ ὁμονοίας καὶ εἰρήνης, ἀκόλουθόν ἐστι γράφειν ἡμᾶς, καὶ συμπένειν ἀλλήλοις τὰ παρ' ἑκάστοις γινόμενα, &c. Alexandri *Epist.* Socr. *I.* 6.

Answ. 1. This doth signifie, that the Churches did by Admonition, Advice, &c. helpe one another in maintenance of the common Faith; did endeavour to preserve Charity, Friendship, and Peace; this is all which thence may be concluded.

Answ. 2. Secular Princes are wont to send Ambassadors and Envoys with Letters and Instructions for settlement of Correspondence and preserving Peace; they sometimes do recommend their Subjects to other Princes; they expect offices of humanity toward their Subjects travelling or trading any where in the World; common Reason doth require such things; but may common Unity of Polity from hence be inferr'd?

Ep. pag. 64. *Lat. p.* 221. *Arg.* X. The effectual Preservation of Unity in the primitive Church is alleged as a strong Argument of its being united in one Government.

Answ. 1. That Unity of Faith and Charity and Discipline, which we admit, was indeed preserved, not by influence of any

any one Sovereigne Authority (whereof there is no mention,) but by the concurrent vigilance of Bishops, declaring and disputing against any Novelty in Doctrine or Practice which did start up; by their adherence to the Doctrine asserted in Scripture and confirmed by Tradition; by their aiding and abetting one another as Confederates against Errours and Disorders creeping in.

Answ. 2. The many Differences which arose concerning the Observation of *Easter*, the Re-baptization of Hereticks, the Reconciliation of Revolters and scandalous Criminals; concerning the decision of Causes and Controversies, &c. do more clearly shew that there was no standing common Jurisdiction in the Church; for had there been such an one, recourse would have been had thereto; and such Differences by its Authority would easily have been quashed.

Arg. XI. Another Argument is grounded on the Relief which one Church did yield to another, which supposeth all Churches under one Government, imposing such Tribute. *Ep. pag.* 119. *Lat. pag.* 209.

Answ. 1. This is a strange Fetch: as if all who were under obligation to relieve one another in need, were to be under one Government. Then all Mankind must be so.

Answ. 2. It appeareth by Saint *Paul* that these Succours were of free Charity, Favour and Liberality; and not by Constraint. 2 Cor. 8. 3. αὐθαίρετοι.

Vers. 8. ἐ κατ' ἐπιταγήν. 2 Cor. 9. 7. ἵλαρὸν δότην ἀγαπᾷ θεός. Rom. 15. 26. εὐδόκησαν. Act. 11. 29. 24. 17. ἐλεημοσύνας ποιήσων.

Arg. XII. The use of Councils is also alleged as an Argument of this Unity. *Ep. pag.* 51. *Lat. pag.* 400.

Answ. 1. General Councils (in case Truth is disowned, that Peace is disturbed, that Discipline is loosed or perverted,) are *wholesome* Expedients to clear Truth and heal Breaches; but the holding them is no more an Argument of political Unity in the Church, then the Treaty of *Munster* was a sign of all *Europe* being under one civil Government. *Aug.*

Answ. 2. They are extraordinary, arbitrary, prudential means of restoring Truth, Peace, Order, Discipline; but from them nothing can be gathered concerning the continual ordinary State of the Church.

Answ. 3. For during a long time the Church wanted them; and afterwards had them but rarely; *For the first three hun-*

Primis trecentis annis nulla fuit congregatio generalis; postea verò vix centesimo anno. De Rom. P. 1. 8.

dred years (saith *Bell.*) *there was no geral assembly; afterwards scarce one in a hundred years.*

And since the breach between the *Oriental* and *Western* Churches, for many Centenaries, there hath been none.

Yet was the Church from the beginning One, till *Constantine*, and long afterwards.

Answ. 4. The first General Councils (indeed all that have been with any probable shew capable of that denomination) were congregated by Emperours, to cure the Dissentions of Bishops; what therefore can be argued from them, but that the Emperours did find it good to settle Peace and Truth; and took this for a good mean thereto?

Bell. *de Conc.* 1. 13. *Alb. Pighius* said that General Councils were an invention of *Constantine*; and who can confute him?

Answ. 5. They do shew rather the Unity of the Empire then of the Church; or of the Church as National under one Empire, then as Catholick: for it was the State which did call and moderate them to its Purposes.

Answ. 6. It is manifest that the congregation of them dependeth on the permission and pleasure of secular Powers; and in all equity should doe so, (as otherwhere is shewed.)

The validity of Synodical Decrees (as Spiritual) doth proceed from the Obligation to each singular Bishop; as if Princes in confederacy do make any Sanction, the Subjects of each are bound to observe them, not from any relation to the body confederating, but because of their Obligation to their own Prince consenting.

Answ. 7. It is not expedient that there should be any of them now that Christendome standeth divided under divers temporal Sovereignties; for their Resolutions may intrench on the Interests of some Princes; and hardly can they be accommodated to the Civil Laws and Customes of every State.

Whence we see that *France* will not admit the Decrees of their *Tridentine* Synod.

Answ. 8. There was no such inconvenience in them while Christendome was in a manner confined within one Empire; for then nothing could be decreed or executed without the Emperours leave or to his prejudice.

Hist. Tri. *p.* 67 A free Coun. *P.* Leo *I. Ep.* *Answ.* 9. Yea (as things now stand) it is impossible there should be a free Council; most of the Bishops being sworn Vassals

sals and Clients to the Pope; and by their own Interests concerned to maintain his exorbitant Grandeur and Domination.

Answ. 10. In the opinion of Saint *Athanasius* there was no reasonable cause of Synods, except in case of new Heresies springing up, which may be confuted by the joint consent of Bishops.

Αἱ γὰρ τῶν συνόδων παρ' αὐτοῖς Συνόδοι πόσας ἔχουσιν ἀλόγους αἰτίας; &c. Athan. *de Syn. p.* 873.

Answ. 11. As for particular Synods, they do onely signifie, that it was usefull for neighbour Bishops to conspire in promoting Truth, Order, and Peace, as we have otherwhere shewed. *Subrependi enim occasiones non prætermittit ambitio, & quoties ob intercurrentes causas generalis congregatio facta fuerit Sacerdotum, difficile est ut cupiditas improborum non aliquid supra mensuram suam non moliatur appetere.* Leo *M. Ep.* 62. (*ad* Maximum Ant. *Ep.*---)

Councils have often been convened for bad Designes, and been made Engines to oppress Truth and enslave Christendom. That of *Antioch* against *Athanasius*: of *Ariminum* for *Arianism*. The second *Ephesine*, to restore *Eutyches*, and reject *Flavianus*. The second of *Nice*, to impose the Worship of Babies. The Synod of *Ariminum* to countenance *Arians*. So the fourth Synod of *Laterane* (*sub* Inn. *III.*) to settle the prodigious Doctrine of Transubstantiation, and the wicked Doctrine of Papal Authority over Princes. The first Synod of *Lions* to practise that hellish Doctrine of Deposing Kings. The Synod of *Constance* to establish the Maime of the Eucharist; against the *Calistines* of *Bohemia*. The *Laterane* (under *Leo* X.) was called (as the Arch-bishop of *Patras* affirmed) *for the Exaltation of the Apostolical See*. The Synod of *Trent*, to settle a raff of Errours and Superstitions.

Pro Apostolicæ Sedis exaltatione. Lat. *Syn. Sess.* 10. *p.* 129.

Obj. II. It may farther be objected, that this Doctrine doth favour the Conceits of the Independents, concerning Ecclesiastical Discipline.

I answer, No. For,

1. We do assert that every Church is bound to observe the Institutions of Christ, and that sort of Government which the Apostles did ordain, consisting of Bishops, Priests, and People.

2. We avow it expedient (in conformity to the primitive Churches, and in order to the maintenance of Truth, Order, Peace,) for several particular Churches or Parishes to be com-

bined in political Corporations; as shall be found convenient by those who have just Authority to frame such Corporations: for that otherwise Christianity, being shattered into numberless shreds, could hardly subsist; and that great Confusions must arise.

3. We affirm that, such Bodies having been established and being maintained by just Authority, every man is bound to endeavour the upholding of them by Obedience, by peaceable and compliant Demeanour.

Jud. 19. Οἱ ἀποδιοίζοντες. 4. We acknowledge it a great Crime, by factious behaviour in them, or by needless separation from them, to disturbe them, to divide them, to dissolve or subvert them.

We allow the *Apost. Can.* 31. Εἴτις καθαφρονήσας τῆς ἰδίας Ἐπισκόπου χωρὶς ζωαγάγῃ, ἢ δυσπαίδευτον ἴτερον πέξῃ, τυπθήτω καθαγνωκὼς τῆς Ἐπισκόπου ἐν εὐσεβείᾳ ἢ δικαιοσύνῃ, καθαιρείσθω ὡς φίλαρχος, &c.

5. We conceive it fit that every People under one Prince (or at least of one Nation, using the same Language, Civil Law and Fashions,) should be united in the bands of Ecclesiastical Polity: for that such a Unity apparently is conducible to the peace and welfare both of Church and State; to the furtherance of God's worship and service; to the edification of People in Charity and Piety; by the encouragement of secular Powers, by the concurrent advice and aid of Ecclesiastical Pastours; by many advantages hence arising.

Δίκαιον ἦν ὅτι πάντα τὰ ἐν τῇ Ῥωμαίων κόσμῳ διδασκάλους τοὺς νόμους αὐτὰ περὶ τῶν νόμων φρονεῖν, καὶ μὴ διαφόρους διδασκαλίας. πλὴν ἴσην μαίνεσθαι. *Syn.* Rom. *apud* Theod. 2. 22.

6. We suppose all Churches obliged to observe friendly communion; and, when occasion doth invite, to aid each other by assistance and advice, in Synods of Bishops, or otherwise.

7. We do affirm, that all Churches are obliged to comply with lawfull Decrees and Orders, appointed in Synods with consent of their Bishops, and allowed by the Civil Authorities, under which they live: As if the Bishops of *Spaine* and *France* assembling should agree upon Constitutions of Discipline which the Kings of both those Countries should approve; and which, should not thwart God's Laws; both those Churches, and every man in them, were bound to comply in observance of them.

From

From the Premiſes divers Corollaries may be deduced.

1. Hence it appeareth, that all thoſe clamours of the pretended Catholicks againſt other Churches, for not ſubmitting to the *Roman* Chair, are groundleſs; they depending on the ſuppoſition, that all Churches muſt neceſſarily be united under one Government.

2. The Injuſtice of the Adherents to that See; in claiming an Empire (or Juriſdiction) over all, which never was deſigned by our Lord; heavily cenſuring and fiercely perſecuting thoſe who will not acknowledge it.

3. All Churches, which have a faire ſettlement in ſeveral Countries, are co-ordinate; neither can one challenge a Juriſdiction over the other.

4. The nature of Schiſme is hence declared; viz. that it conſiſteth in diſturbing the Order and Peace of any ſingle Church; in withdrawing from it Obedience and Complyance with it; in obſtructing good Correſpondence, Charity, Peace, between ſeveral Churches; in condemning or cenſuring other Churches without juſt cauſe, or beyond due meaſure.

In refuſing to maintain Communion with other Churches, without reaſonable cauſe; whence *Firmilian* did challenge P. *Stephanus* with Schiſme. *Excidiſti enim teipſum; noli te fallere; ſiquidem ille eſt verè Schiſmaticus, qui ſe à communione Eccleſiaſticæ Unitatis Apoſtatam fecerit.* Firmil. *apud* Cyp. *Ep.* 75.

5. Hence the right way of reconciling Diſſentions among Chriſtians is not affecting to ſet up a political Union of ſeveral Churches, or ſubordination of all to one Power; not for one Church to enterprize upon the Liberty of others, or to bring others under it, (as is the practice of the *Roman* Church and its Abettors,) but for each Church to let the others alone, quietly enjoying its freedome in Eccleſiaſtical Adminiſtrations; onely declaring againſt apparently hurtfull Errours and Factions; ſhewing Good-will, yielding Succour, Advice, Comfort, upon needfull occaſion; according to that excellent Advice of the *Conſtantinopolitane* Fathers to the Pope and *Weſtern* Biſhops—(after having acquainted them with their proceedings) towards the concluſion they thus exhort them:

We

Οἷς εὐθέσμως ἡ κανονικὴς παρ' ἡμῶν κυρεστικὸν ἡ πνεῦμα ἡμῖν συγχαίρειν ἐφιλονείκησεν εὐλαβείαν, τῆς πολλαπλῆς μισθαδώσης ἀγάπης, ἡ τὸ φοβερὸν πάντα ἡμᾶς καταστέλλον (compressing) ἀνθρωπίνῳ φιλοστοργίαν, πρὸ ἡ Ἐκκλησιῶν οἰκοδομὴν σπουδαιοτέραν ποιῆσθαι τῆς πρὸς ἀλλήλους ἡμῶν ἕνα συμπάθειαν ἡ χάριν· ὅπως γὰρ ἂν τῆς πίστεως συμφωνούσης λόγος, ἡ τῆς χριστιανικῆς κηρωθείσης ἐν ἡμῖν ἀγάπης παυσόμεθα λέγοντες τὸ ἀπὸ τῶν Ἀποστόλων καλῶς γεγραμμένον, Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ· πάντες δὲ Χριστοῦ φανέντες, ὃς ἐν ἡμῖν ἀμεμέκτως ἀδιάτον τὸ σῶμα τῆς Ἐκκλησίας τηρήσωμεν, ἡ τῷ βήματι τοῦ Κυρίου μὴ παῤῥησίας ἐφεδρεύσωμεν. Theod. 5. 9.

We having in a legal and canonical way determined these Controversies, do beseech your Reverence *to congratulate with us, your Charity spiritually interceding, the Fear of the Lord also compressing all humane affection, so as to make us to prefer the edification of the Churches to all private respect and favour toward each other; for by this means the word of faith being consonant among us, and Christian Charity bearing sway over us, we shall cease from speaking after that manner which the Apostle condemns,* I am of Paul, and I am of Apollos, but I am of Cephas: *for if we all do appeare to be of Christ, who is not divided amongst us, we shall then through God's grace preserve the body of the Church from Schisme, and present our selves before the throne of Christ with boldness.*

6. All that withdraw their communion or obeysance from particular Churches, fairly established, (unto which they do belong or where they reside,) do incurre the guilt of Schisme: for such persons being *de Jure* subject to those particular Churches, and excommunicating themselves, do consequentially sever themselves from the Catholick Church; they commit great wrong toward that particular Church, and toward the whole Church of Christ.

Aug. *contra* Jul. *E.* 2. *Te certè occidentalis terra generavit, occidentalis regeneravit Ecclesia: quid ei quæris inferre quod in ea non invenisti, quando in ejus membra venisti? imò quid, &c.*

7. Neither doth their pretence of joining themselves to the *Roman* Church excuse them from Schisme: for the *Roman* Church hath no reason or right to admit or to avow them; it hath no power to exempt or excuse them from their duty; it thereby abetteth their Crime, and involveth it self therein; it wrongeth other Churches: As no man is freed from his Allegiance by pretending to put himself under the protection of another Prince; neither can another Prince justly receive such disloyal Revolters into his Patronage.

Syn. Sard. *Can.* 13. Gr.

Thornd. *Lat. p.* 220. It is a Rule grounded upon apparent Equity, and frequently declared by Ecclesiastical Canons, that no Church shall admit into

into its protection or communion any persons who are excommunicated by another Church, or who do withdraw themselves from it: (for Self-excommunication or Spiritual felony *de se* doth involve the Churches Excommunication, deserving it, and preventing it.)

Αὐτοκατάκριτος.

Εἴ τις κληρικὸς ἢ λαϊκὸς ἀφορισθεὶς, ἤτοι ἄδικος ἀπολυθῇ, ἐν ἑτέρᾳ πόλει μηδεμιᾷ ὑπὸ γεγραμμάτων συστήσῃ, ἀφοριζέσθω καὶ ὁ μεταδεξάμενος, καὶ ὁ μηδεὶς. *Apost. Can.* 12.

Κεφάλαιον ἡ γνώμη καὶ ἡ καινὴ διαγραφὴ τοῦ ὑφ' ἑτέρων καθαιρεθῆναι, ὑφ' ἑτέρων μὴ προσιέσθαι. *Conc. Nic. Can.* 5.

Which Canon, as the *African* Fathers do allege and expound it, doth prohibit the *Pope himself* from receiving persons rejected by any other Church.

Μηδὲ παρ' ἡμῖν κοινωνητὴς εἰς κοινωνίαν ἡ λοιπὴ θλῖψις μέχρις, ἐπειδὴν τοῦτο καὶ τῷ ἐν Νικαίᾳ (ὡσὰν ἐφειδὴν εὐχερὲς ἔσται ἢ σὺ συγκαθιέναι. *Syn. Afr. Epist. ad P. Celest. I.*

Εἴ τις ὑπὸ ἡ ἰδίου Ἐπισκόπου ἀκοινώνητος γένοιτο, μὴ πρέπειν αὐτὸν παρ' ἑτέροις δέχεσθαι, εἰ μὴ ὑπ' αὐτοῦ πρὸς ἣν ἔρχεσθαι ἡ ἰδίου Ἐπισκόπου—— *Conc. Ant. Can.* 6. *Idem in Concil. Sard. Can.* 13, 14. (Græc.)

So when *Marcion*, having been excommunicated by his own Father, coming to *Rome*, did sue to be received by that Church into communion, they refused, telling him that, *they could not doe it without the consent of his Reverend Father, between whom and them there being one faith and one agreement of mind, they could not doe it in opposition to their worthy fellow-labourer, who was also his Father.*

Ἔλεγε, τί μὴ δύναται με ὑπολαβεῖν; ἢ ὅτι λαβόντων, ὅτι οὐ δυνάμεθα ἄνευ τῆς ὀπτεργοῦς ἢ πρὸς παλαιὸς συνήθειαν· μία γὰρ ἦν ἡ πίστις, καὶ μία ἡ ὁμόνοια, καὶ οὐ δυνάμεθα συναπολῦσαι τῷ καλῷ συλλειτουργῷ, παλαιὸς ἢ σῷ. Epiph. *Hær.* 42.

Saint *Cyprian* refused to admit *Maximus* (sent from the *Novatian* party) to communion. *Ep.* 55. p. 113.

So did P. *Cornelius* reject *Felicissimus*, condemned by S. *Cyprian*, without farther inquiry. *Ep.* 55. *init.* (*abs te rejectum. Vid.*) *Vid.* Rig. p. 79.

It was charged upon *Dioscorus* as a heinous misdemeanour, that *he had, against the Holy Canons, by his proper authority, received into communion persons excommunicated by others.*

——*quosdam à diversis Conciliis ritè damnatos, in communionem, propriâ auctoritate, suscepit, Sanctis Regulis præcipientibus excommunicatos ab aliis, in communionem alios non debere suscipere. Epist. Syn.* Chalced. *ad Imper. Act.* 4. *pag.* 286.

——καθαιρεθέντα κανονικῶς ὑπὸ τοῦ ἰδίου Ἐπισκόπου αὐθεντήσας ἀκοινωνήτως εἰς κοινωνίαν ἐδέξατο. Evagr. 2. 4.

The *African* Synod (at the ſuggeſtion of S. *Auſtin*) decreed, that *if it happen'd that any for their evil deeds were deſervedly expell'd out of the Church, and taken again into communion by any Biſhop or Prieſt whoſoever, that he alſo who received him, ſhould incurre the ſame penalty of Excommunication.*

Auguſtinus Epiſcopus, legatus Provinciæ Numidiæ dixit; Hoc ſtatuere dignamini, ut ſi qui fortè meritò facinorum ſuorum ab Eccleſia pulſi ſunt, & ſive ab aliquo Epiſcopo vel Presbytero fuerint in communionem ſuſcepti, etiam ipſe pari cum eis crimine teneatur obnoxius.—— Cod. Afr. Can. 9.

The ſame is by latter Papal Synods decreed.

Sanctorum quippe Canonum ſanxit auctoritas, & ea paſſim Eccleſiæ conſuetudo ſervat, ut à quolibet juſtè excommunicatum Epiſcopo, alius abſolvere non præſumat. P. Urb. II. Epiſt. 20. (apud Bin.)

A ſuis Epiſcopis excommunicatos, ab aliis Epiſcopis, Abbatibus & Clericis in communionem recipi proculdubio prohibemus. Conc. Lat. I. (ſub P. Calixto II.) cap. 9.

——Qui verò excommunicato antequam ab eo qui eum excommunicaverit abſolvatur, ſcienter communicare præſumpſerit, pari ſententiæ teneatur obnoxius. Conc. Lat. II. (ſub Innoc. II.) Can. 3.

The words of *Syneſius* are remarkable: He, having excommunicated ſome cruel Oppreſſors, doth thus recommend the caſe to all Chriſtians.

Ἐπὶ τύτοις ἡ Πτολεμαϊὰς & Ἐκκλησία πάλι σοὶς τὸς ἀπαλλαχθῆναι τῆς ἐαυλῆς ἀδελφὰς δεῖται.—— Εἰ δή τις ἐς μικροπολίτην ἐπισκοπὴν ἐπισυβαλὼν τ' Ἐκκλησίαν, ἢ δίκῃ τὸν ἐπικρεύλης αὐτῆς (proſcribed by it) ὡς ἐκ ἀναγκαίᾳ τῇ πάνῃ πεποίηκε, ἴσθι χήρας τ' Ἐκκλησίαν, ἣν μίαν ὁ Χριςὸς ἔχειν θέλει, &c.——

P. Leo Ep. 84. cap. 9.

Upon which grounds I do not ſcruple to affirme the Recuſants in *England* to be no leſs Schiſmaticks then any other Separatiſts. They are indeed ſomewhat worſe; for moſt others do onely forbear communion, theſe do rudely condemne the Church, to which they owe Obedience, yea, ſtrive to deſtroy it: they are moſt deſperate Rebels againſt it.

8. It is the Duty and Intereſt of all Churches to diſclaime the Pretences of the *Roman* Court; maintaining their Liberties and Rights againſt its Uſurpations: For compliance therewith, as it doth greatly prejudice Truth and Piety; (leaving them to be corrupted by the ambitious, covetous, and voluptuous Deſigns of thoſe men;) ſo it doth remove the genuine Unity of the Church, and Peace of Chriſtians; unleſs to be tyed by compulſory Chains (as Slaves) be deemed Unity or Peace.

9. Yet thoſe Churches, which by the voluntary conſent or command of Princes, do adhere in confederation to the *Roman* Church,

Church, we are not, meerly upon that ſcore, to condemn or reject from communion of Charity or Peace; (for in that they do but uſe their Liberty.)

10. But if ſuch Churches do maintain impious Errours; if they do preſcribe naughty Practices; if they do reject Communion and Peace upon reaſonable terms; if they vent unjuſt and uncharitable Cenſures; if they are turbulent and violent, ſtriving by all means to ſubdue and enſlave other Churches to their will or their dictates——if they damne and perſecute all who refuſe to be their Subjects: in ſuch caſes we may reject ſuch Churches as heretical or ſchiſmatical or wickedly uncharitable and unjuſt in their Proceedings.

Cuicunque hæreſi communicans meritò judicatur à noſtra ſocietate removendus. Gelaſ. *Ep.* 1. *ad* Euphem.

FINIS.